

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 18th May 1907.

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URIYA PAPERS.

Nil.

I.—FOREIGN POLITICS.

REFERRING to Reuter's telegram that Amines Pascha, the new Prime Minister, has assured the Persian Parliament that the Shah will conduct himself in harmony with

Persian politics.

NAMA-I-MOQODDAS
HABUL MATIN.
May 6th, 1907.

the latter in the administration of the State, the *Namai Moqoddas Habul Matin* [Calcutta] of the 6th May remarks that the above is apparently meant to insinuate that the two former Emperors and their heir-apparent were not with the Parliament, and that Amines Pascha has come down as a kind maid to nurse the infant self-government more affectionately than the real mother.

In reply to this, the Vice-President of the Parliament, says the paper, has expressed that he is fully confident of the friendliness of the Shah, but in the event of any opposition from Amines Pascha in reference to the adjustment of any administrative question, it should be understood that the people hold themselves in readiness to take into their own hands the administration of the State and see their opponents duly punished.

2. The same paper reproduces what has been published in the Amsterdam journal on the advisability of introducing the German element in Persia, setting forth numerous

Persian politics.

NAMA-I-MOQODDAS
HABUL MATIN.

reasons in favour of the proposal and, among others, the reason that unlike the English and the Russians, whom the Persians dread so much, the Germans them to be friendly and sincere. The paper infers that the correspondent of would appear to the German paper referred to has for his object the introduction of the Turkish power. It, however, reserves comment upon the matter when nothing has as yet been practically done in this connexion either by the German Emperor or his representatives.

3. The same paper impresses upon the Persians the importance of adding to their armament five thousand guns of new make for the protection of their national

Persian politics.

NAMA-I-MOQODDAS
HABUL MATIN.

greatness. Not only this. It takes to appealing to the Persian ladies to the effect and advises them to spend once only, for the improvement of the military resources of their country, what they, from time to time, lay out on personal adornment in course of a year. The suggestion if acted upon would tend, says the paper, to make their names shine forth in the pages of history.

4. The same paper announces that the Persian Government has been pleased to sanction liberty to the press on the condition—

Persian politics.

NAMA-I-MOQODDAS
HABUL MATIN.

(a) that any matter injuriously affecting religion or creed should not be ventilated;

(b) that there should be nothing in the paper tending to the propagation of any wrong religion;

(c) that the use of obscene words should be totally discarded;

5. The *Soltan* [Calcutta] of the 10th May writes that Lord Cromer has talked incoherently a great deal in his last report on the British administration of Egypt. His

Lord Cromer and Egypt.

SOLTAN,
May 10th, 1907.

assertion that the Egyptians are not yet fit for self government and do not desire it now, but are quite content with the existing British rule, will not shake the position of the patriots at all, who will not be made to forget their love of their country and their desire for its independence by any number of unsupported allegations. The thoughtful section of the population of Egypt are firmly resolved to achieve *swarajya*, and nothing will divert them from their great purpose. The English did not conquer Egypt and bring it under subjection by the strength of their arms. They cannot show any reasons why they will not now leave Egypt. They wish to take time and make the foundations of their rule in the country stronger. It looks as if without bloodshed and a terrible revolution, the problem of the future of Egypt will not be finally solved.

6. The *Daily Hitavadi* [Calcutta] of the 12th May says that in retaliation for the ill-treatment which the Indians in South Africa receive at the hands of the colonists, steps

Indians in South Africa.

DAILY HITAVADI,
May 12th, 1907.

should be taken to prevent colonial white men from entering the Indian Civil Service, colonials should not be allowed to trade in India, and the exportation of Indian coolies to the colonies should be stopped. The Indians have not, of course, the power directly in their hands to effect these things. But if they

can stick to the boycott, they will be able to compel the British Government to do these things for them.

HITVARTA,
May 12th, 1907.

7. The *Hitvarta* [Calcutta] of the 12th May says:—

Government and the Indian
settlers in South Africa.

Government has been holding out hopes, for some time, of deciding the question relating to the admission of Asiatic people into the South African colonies. After all, the matter has now been concluded by enacting a law forbidding the admission of the latter into these settlements. Just look at this proceeding. Evidently, the liberalism of the British Government appears to have reached its zenith. The Government seems to have gone all the way to vindicate its impartiality in dealing with the administrative matter. Of late, the Liberals in Parliament took to their heels, seeing the representatives of the foreign settlers in the colonies very keen about this measure. Under the new law the Indian Muhammadans carrying on business in South Africa will have to leave it and return home. From this it can be sufficiently concluded what friendly regard the Europeans have for the Muhammadans.

HITVARTA.

8. The English who had lately fought with the Boers because of their

The English and the Indian
settlers in South Africa.

maltreating the Asiatic residents of South Africa, have now given, says the same paper, their assent to the passing of the Asiatic Ordinance. By this assent the English have taken away, as it were, with a strong hand, the means of livelihood of a considerable number of Muhammadans—the very English who are trying to prove to the latter that it is for their good that they have partitioned Bengal.

II.—HOME ADMINISTRATION.

(a)—Police.

HINDI BANGAVASI,
May 6th, 1907.

9. In reference to the allegation that the Muhammadans in Eastern

Eastern Bengal Muhamma-
dans forcibly marrying Hindu
widows.

Bengal are forcibly espousing the Hindu widows (compelling them to enter into *nikah* ceremony with themselves), the *Hindi Bangavasi* [Calcutta] of the 6th May is in receipt of a telegram to the effect that a great panic is prevailing throughout the district of Mymensingh on this account. Babu Sosi Bhushan Mukerjee and Babu Jogendra Nath Chatterjee, the representatives of the *Bangavasi* and *Daily Telegraph*, respectively, as also the representative of the *Hindi Bangavasi*, have lately returned from a visit to Jamalpur and corroborate the report current. The Muhammadans are alleged to have been told to marry the Hindu widows and to exterminate the *swadeshi* movement. They declare that they are sure of support from Government and the Nawab of Dacca. The District Magistrate has verbally asked the zamindars of Gouripore and Golakpore not to take any practical part in the speech about to be delivered in their villages. The public fear their lives and property are not safe.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
May 9th, 1907.

10. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

Alleged propagation of anti-
Hindu ideas in Eastern Bengal.

9th May writes that a few days ago a rumour spread at Madaripur that, incited by the *Mollas* of Dacca, the Musalmans would commit outrages on the Hindus. The students of the Nawab of Dacca's Madrassa School were circulating amongst the lower classes of the Musalman population an anti-Hindu book which they had written. The Nawab has a Madrassa at Madaripur also, the head Maulvi of which is Lutfar Rahman. Secret meetings are summoned every night of the teachers and students of this Madrassa, and Musalmans are stirred up against the Hindus. It is also said that the *Mihir-o-Sudhakar* and certain other papers have set themselves to the work of feeding with fuel this flame of hatred. It is to be hoped that educated and eminent Musalmans will recognise the impolicy of creating unrest in this way.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.

11. The same paper, alluding to the circulation amongst Musalmans in

An anti-Hindu leaflet in Eastern
Pengal.

Eastern Bengal of the notice referred to in paragraphs 10 and 12 of the Report on Native Papers for the week ending the 11th May 1907, writes that the evil effects of this notice are manifesting themselves in various places. Terribly

evil days are come. The Musalmans will commit outrages, yet Government will punish the Hindus. Government having sent away Sir B. Fuller, is completing his work.

12. The *Mihir-o-Sudhakar* [Calcutta] of the 10th May writes that on the previous Friday, 300 Hindu "volunteer" youths carrying *lathis* walked the streets of Jhalokati *bandar* in Backergunge in military formation, intimidated, and in some cases used force towards some of the buyers and sellers here. Most of the volunteers wore *lungies* and *punjabis* like Musalmans. The *bandar* is now under the management of the Court of Wards.

MIHIR-O-SUDHAKAR,
May 10th, 1907.

13. The same paper writes that Indu Bhusan and Shashi Bhusan Ghosh, the *naibs* of Babu Jogendra Nath Ray of Narail, at certain villages in the thana of Kumarkhali in Kushtia in the Nadia district, levy a large number of illegal cesses upon the local Musalman raiyats. Some of these cesses are realised for the purpose of raising funds in aid of worshipping Hindu gods and goddesses, and this is greatly objected to by them.

MIHIR-O-SUDHAKAR.

14. The *Daily Hitavadi* [Calcutta] of the 10th May writes as follows:—
The fear of a Musalman outbreak in Calcutta has not yet abated in the city. On the contrary, it is increasing as the new moon is approaching, because many people are of opinion that in the new moon Musalman *gundas* will put out the gas-lights and plunder the *swadeshi* shops at Bow Bazar under cover of darkness. Bow Bazar is full of *swadeshi* shops; no other quarter of Calcutta can claim so many of them. This is said to be the reason why the eyes of the ruffians have fallen on Bow Bazar. It is rumoured that some of the Musalmans *gundas* have warned shop-keepers specially known to them saying, "Babu, take your valuable articles and cash home. There will be a *loot* here in two or four days." They are also reported to have said that the Magistrate Sahib will inflict no punishment on the plunderers. No wonder that the shop-keepers at Bow Bazar should be frightened by these reports. People have no faith in the police; they have consequently become anxious to devise means of self-defence. What is anarchy, if not this?

DAILY HITAVADI,
May 10th, 1907.

15. The *Mihir-o-Sudhakar* [Calcutta] of the 10th May writes that the rumour of an intention on the part of the Musalmans to attack and *loot* the Hindus in Calcutta is false, and owes its origin to the leaders of the Congress party and to the mischievousness of the rowdies of the *swadeshi* party. The Musalmans of the city know absolutely nothing of any such intention. The purpose of the *swadeshi* Hindus is to pick a quarrel with the Musalmans on some pretext or other, and then when the blood of the Musalmans is up and they begin fighting in right earnest, first with the Hindus and subsequently perhaps with the police also, the Hindus will pose as the party of injured innocents. Things will then be as they were in the riots at Talla and Shambazar. Let Musalmans of the city therefore not fall into the trap the Hindus are cleverly laying for them.

MIHIR-O-SUDHAKAR,
May 10th, 1907.

The article concludes:—

Musalman brethren, attend to the development of bodily strength. The Hindus have everywhere begun playing with the *lathi*, the pike, &c. Do you also practise these, otherwise you will be harassed and oppressed by the Hindus at every turn. You have now left to you only your courage and your bodily strength. If the Hindus can rob you even of this little, they will persecute you like jackals and dogs, and will finally compel you to quit the country.

16. The *Sandhya* [Calcutta] of the 14th May writes that terrible preparations are in progress for the punishment of Calcutta. The thrashing will be no light one this time. Information has been received from a trustworthy source that 20 houses in the city have been marked out for attack. The blow, according to some, will fall first on the *Bande Mataram* press, the house of Raja Subodh Chandra, and the *Sandhya* office, and probably also the "Indian Stores" and other *swadeshi* shops will be *looted*. People will not believe all this, and they prefer placing greater credence in the *feringhi's* statements.

SANDHYA,
May 14th, 1907.

They have not yet realised what stuff the *feringhi* is made of. In Eastern Bengal, hired Maulvis were sent out to stir up the Musalmans, and leaflets were printed and circulated, advising a *loot*, and yet some people suppose that the *feringhi* is ignorant and knows nothing of these things.

Preparations are being made in Calcutta similar to those which preceded the *looting* in Eastern Bengal. To the question, how does one get this information? one might reply, "How does one know that the *feringhi*, knowing all, is not holding out false assurance?" And people yet have not come to know Mr. Halliday, Commissioner of Police, for what he is. He is an old and astute hand. It was during his *régime*, that on the occasion of the partition agitation, the Musalmans were feasted at Wellington Square, and people say, the police acted as hosts on the occasion. It was during his *régime*, again, that Tahlram Gangaram was assaulted by *gundas* in broad daylight at College Square. It was during his *régime* also that the students on their way back from the Town Hall got assaulted at Lal Bazar crossing. Those who personally saw say that it was the police who brought about that affair. And it was during his *régime*, finally, that the kidnapping rows occurred. There is no end to his virtues, and yet it is upon the statements of this man that people place credence. Let one thing be remembered, and it is this, that the eyes of all India are upon Calcutta. If Calcutta yields to a thrashing, a feeling of despair will come all over India. But if Calcutta in return for an assault can send forth bombs, then the entire country will ring with sounds of praise, and new hopes will be raised.

A few men are puzzling their brains with the intent that the honour of Calcutta may be saved with a little effort: it will not take even a month to complete all preparations.

Place no credence in what the *Statesman* and the *Empire* say.

HINDI BANGAVASI,
May 13th, 1907.

17. The *Hindi Bangavasi* [Calcutta] of the 13th May notes that, fearing that the swords and guns deposited in the *zamin-dari cutcherry* may be put to a practical use bringing about the downfall of British rule in India, the local Magistrate and the police have been making house-search at Jamalpur all round. The searching party consists of three European officers, police constables and nearly three or four hundred Muhammadan ruffians armed with *lathis*, *spades* and *daos*.

(b)—Working of the Courts.

BIHAR BANDHU,
May 11th, 1907.

18. The *Bihar Bandhu* [Bankipore] of the 11th May notes:—

The public and the Indian judiciary. The reports of discontent and disturbances in the Punjab, Bombay and Eastern Bengal have had the effect of giving rise to consternation in the minds of the Indian public. Doubtless, the recent proceedings of some of the judicial officers in the cases under trial before them have tended to prejudice the public mind against the judiciary under British rule. They now think that it is not only difficult, but also impossible, to get justice at the hands of the Government judicial officers. Formerly, people were not so much sensible of their unjust treatment by the police and the court of justice, under the conviction that there was a regular line of appellate courts which could confidently be looked up to for redress. But they have now bade good-bye to this belief. We do therefore humbly and with due devotion to Government invite its attention to the recent events which are calculated to breed discontent among the people, with a view to the prevention of their recrudescence.

(d)—Education.

HINDI BANGAVASI,
May 6th, 1907.

19. In view of the efficient working of the Education Department, the

Prospects of the Indian Educational Service.

Hindi Bangavasi [Calcutta] of the 6th May urges upon Government the necessity of improving the prospects of the Indian Educational Service, and, as something relevant, refers to the remark of Mr. Cunningham that unless, like other Government services, the Indian Educational Service be capable of affording good prospects, Indian people would keep far behind the other successful nations in the race of life. The improvement of the pecuniary aspect

of the service, says the paper, would draw capable men to it. In fact, miserable is the life that an educational officer has at present to lead in India.

20. The *Medini Bandhav* [Midnapore] of the 8th May says that on the pretext of saving high education in the country, Lord Minto has devised a clever means of putting an end to the *swadeshi* agitation. The real object of Government's recent resolution on the subject is to prevent men like Babus Surendranath Banerji, Aswini Kumar Datta and Krishna Kumar Mitra from continuing to hold their position as leaders of the political and *swadeshi* agitation, and thus ruin this agitation altogether. But will this purpose be gained? We believe that the resolution will only serve to strengthen the cause and brighten the prospects of the National Council of Education.

MEDINI BANDHAV,
May 8th, 1907.

21. In commenting on Sir Herbert Risley's recent circular letter to the Local Governments on the question of students and politics, the *Sri Sri Vishnu Priya-o-Annada Bazar Patrika* [Calcutta] of the 9th May, after pointing out that Lord Minto has himself now become a supporter of the policy for which at one time Mr. Carlyle and Sir B. Fuller worked so vigorously, and to which at that time His Excellency personally was so terribly opposed that he in a manner compelled Sir Bampfylde Fuller to resign, proceeds to speak of its unwillingness and incapacity to criticise the doings of the officials any more. For, it remarks, to tell the truth, the repeated examples we have seen of the incongruity between what these officials say and do, of the vagaries of their judgment, of the irregularity marking their work of administration, and of their incompetence, have made us in a manner hopeless. English officials, your schools, your colleges and your university may now be completely left in your hands and under your control. If you so wish, you can now convert your schools and colleges into places of rest for the Musalman *gundas*. Let the National University of the Hindus now awaken into activity, let all India from the Himalayas to Cape Comorin echo and re-echo to the sounds of the triumph of national schools and colleges. And if you put obstacles in the way of that, then the whole country will become enveloped in a terrible darkness.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
May 9th, 1907.

It has not been sound discretion at all to have promulgated this circular at the present time. The purpose of this circular is betrayed in every sentence of it, no matter how much Sir Herbert Risley may try to make use of his learning to hide it. That Sir Bampfylde Fuller's supporters are now twitting the Government of India for its action, is a fact from which we have something to gain rather than to lose. We are not in favour of one's whole life being passed in the study of the story of the chicken and such stuff in the English schools in this country. Nor we do think it work consistent with one's manliness to be a clerk in a Government office. The more connexion with State schools and colleges is cut off, the better.

Musalman form the majority of the population of Eastern Bengal, and about 99 per cent. of them are ignorant and foolish. They are led in whatever way they are sought to be led. To-day they are breaking the heads of the Hindus, and perhaps next month they will make a firm resolve to break the heads of the Government officials. Mr. Hare has got frightened at the sight of Hindu *lad-lathis*, and Lord Minto has been upset by His Honour's report. At the request of Mr. Hare, Lord Minto has to do the very thing, for not doing which in the case of Sir Bampfylde Fuller the latter had to resign. For the difference of a few months, poor Sir Bampfylde loses his office, and is deprived of the large sums of money he was entitled to month by month as salary, while Mr. Hare unexpectedly steps into the Lieutenant-Governorship. What special competence has Mr. Hare in the work of governance that he can be ruler of such a province as Bengal? The day has gone by for submission such as would be implied if the Hindu lads do not remain prepared for self-defence, merely for the sake of studying the unimportant things that are studied in the State-aided schools, while the officials, in defiance of all justice, are encouraging Musalman *gun-tas* to demolish Hindu idols and harass Hindu females.

Let the education which dispels attachment to one's gods, to one's forefathers, to one's own country and one's own people cease at once. The

country will gain rather than lose if the lads leave the State colleges and schools.

SANJIVANI,
May 9th, 1907.

22. The *Sanjivani* [Calcutta] of the 9th May has the following with reference to Government's recent educational circular letter on the subject of political agitation by students and teachers:—

The Risley educational circular letter.
Government has made itself an object of ridicule by displaying an excessive anxiety to give what is supposed to be a genuine education to the Indians and to prevent the subversion of the traditional foundations of Indian family-life.

That the authorities should want to repress political agitation is only natural for them, but why this hypocrisy?

Does Lord Minto expect that he will throttle political agitation in this manner?

We say that this purpose will not succeed unless the country is entirely denuded of its population. It is natural for the human mind, with the increasing spread of knowledge and civilisation, to aspire to work for the good of the land of one's birth. No law or circular, no gun or sword will stop this natural aspiration and effort. Indians will not be kept from the service of the land of their birth.

Scenes of horrible anarchy are being enacted in Eastern Bengal, and Lord Minto gives no sign. Bengalis have become well-nigh frantic at oppression which makes one's hair stand on end. Eastern Bengal is being desolated under English rule in the 20th century. Jamalpur has been denuded of its Hindu population. In various places females are being robbed of their chastity by brutes, the lives and property of the people of the country are being looted, and Lord Minto's Government is unwilling or unable to prevent all this. At such a time Lord Minto has hurled forth this terrible thunderbolt. Is this circular based on such a mischievous policy a Providential act of mysterious import?

Providence will not permit the Indians to suffer unjust oppression. They will catch this thunderbolt in their hands, and render it harmless.

Indians will go to prison with smiling faces; they will not bow their heads to this unjust oppression and will not cease from the service of the land of their birth.

SOLTAN,
May 10th, 1907.

23. The *Soltan* [Calcutta] of the 10th May inquires if Sir Herbert Risley's recent circular letter on the question of the participation of students and teachers in politics will really be enforced. It expresses amazement at the promulgation of such a circular at such an evil time as the present. Will it not have the effect of only fanning the flame?

DAILY HITAVADI,
May 10th, 1907.

24. The *Daily Hitavadi* [Calcutta] of the 10th May says that the real object of the resolution forbidding students and teachers to take part in political agitation is to prevent the students, who are trying their best to make the *swadeshi* movement successful, from associating themselves any longer with it.

BIHAR BANDHU,
May 11th, 1907.

25. The school-boys also, says the *Bihar Bandhu* [Bankipore] of the 11th May, have now come in for being sternly looked upon by Government. They have, of late, been devoting a portion of their spare time to certain pursuits calculated to the betterment of the condition of their country. They have now been forbidden to do so on pain of their expulsion from school. Under new rule, they will either have to sever their connexion with the movements for the good of the country, or with the public schools.

(e)—*Local Self-Government and Municipal Administration.*

BIRBHUM HITASHI,
May 10th, 1907.

26. The *Birbhum Hitashi* [Birbhum] of the 10th May speaks of the prevalence of malaria in a severe form at Indragachcha, a village under the Suri thana in the Birbhum district. Since the month of *Aswin* last, not less than 15 or 16 boys, besides many of greater age, have died of the disease. The village has been reduced to a *smasan*, and many families have

left it. The condition of the Gopalpur village near Labhpur and of the Ramnagar village near Gauntia is similar. The want of wholesome drinking water and proper drainage and the existence of foul tanks and cuttings in the villages seem to be the main causes which generate malaria.

g)—Railways and Communications, including Canals and Irrigation.

27. The *Daily Hitavadi* [Calcutta] of the 10th May strongly protests against the want of a separate entrance for ladies in the new railway station at Howrah. It is highly inconvenient and painful for respectable native ladies to advance through the crowd that generally gathers at the general entrance and finally emerge on the platform after passing between a Eurasian ticket-collector and a constable, who generally stand so close at the two sides of the entrance that none can pass between them without actually brushing their persons. It is hoped that the railway authorities will soon remove this grievance.

DAILY HITAVADI,
May 10th, 1907.

A railway grievance.

(h)—General.

28. The *Hindi Bangavasi* [Calcutta] of the 6th May draws the attention of Government to the difficulty experienced by the public in procuring postage stamps direct from the post-offices, since the abolition of the system under which they were sold through private vendors. The paper recommends the restoration of the latter system or, as an alternative, the devising of some other method which would end the present inconveniences of the public.

HINDI BANGAVASI,
May 6th, 1907.

A postal complaint.

29. The *Howrah Hitaishi* [Howrah] of the 11th May dwells on the urgent necessity of providing extra accommodation for the clerks of the Howrah post-office who, now 50 in number, are huddled in a single room. It also points out that a tiffin-room and a lavatory should be constructed for their use.

HOWRAH HITAIISHI,
May 11th, 1907.

30. Referring to the present situation in Eastern Bengal, the *Hindi Bangavasi* [Calcutta] of the 6th May exclaims whether the British Government is not extant in India or it has become extinct practically.

HINDI BANGAVASI,
May 6th, 1907.

The present situation in Eastern Bengal.

Reports of outrage and violence are being heard from every quarter and are so affecting that it rends one's heart to read them. Again, they are not few in number, and as such, to reproduce them involves a long telling, inasmuch as which to notice and which to reject becomes the question. In fact, says the paper, what a dreadful scene has thus been created by these demons of human beings in this land of chastity.

31. Describing in detail the disturbance in the Punjab, the same paper notes that according to the general opinion it is the District Magistrate of Rawalpindi that stands at the bottom of the event, inasmuch as, if he had not endeavoured to proceed against the innocent public leaders and thus wounded the feelings of the people, the riot would not have eventuated, for these leaders are not so influential as to call together as many as twenty-five thousand souls in the ordinary course of things in order to satisfy a personal spite. The paper notes that in course of the riot on the 2nd instant some of the furniture of the local District Judge's house was burnt down as also a few European officers assaulted near a river.

HINDI BANGAVASI.

Disturbance in the Punjab.

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32. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th May has the following with reference to the situation in Eastern Bengal:—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
May 9th, 1907.

Government and the situation in Eastern Bengal.

Englishmen, you try to create hatred of oppression in the public mind by giving representations of the Bulgarian outrages, but what is happening in Eastern Bengal under your government is a thousand times more terrible and horripilating than the Bulgarian outrages. Are you not our rulers? How will you answer to God for these?

33. The *Sanjivani* [Calcutta] of the 9th May has the following:—

SANJIVANI,
May 9th, 1907.

"A terrible conflagration will be lit all over India."

A terrible conflagration will be kindled all over India. To-day we make one thing known to Government in plain language. If the term 'anarchy' has any meaning, then truly has Eastern Bengal become a

scene of anarchy at the present moment. If under such circumstances, the few Bengalis in Eastern Bengal are unable to defend themselves, if these oppressions, which make one's hair stand on end to hear of, are not checked without delay, Bengalis will summon the people of all India to come to their assistance. The lives and property of Bengali Hindus are being looted; the sisters and mothers of Bengali Hindus are being ravished of their precious virtue; Government is indifferent or incapable; the officials are encouraging the rowdies. If at such a time Hindus all over India plunge into this flame, a terrible conflagration will be kindled all over India. With our eye on the manner in which Government is proceeding and on the situation in the country, we make it known to Government that unless peace is re-established in Eastern Bengal without delay, conflagration will be kindled all over India which it will not be easy to put out.

HITAVADI,
May 10th, 1907.

34. The *Hitavadi* [Calcutta] of the 10th May writes as follows:—

The present discontents. Signs of discontent and unrest are at present seen in all parts of India. But they are particularly visible in the Punjab and the new province created by Lord Curzon. The disturbances that have occurred in the former province cannot be explained away as caused by a friction between Hindus and Musalmans, because no such friction exists there between the two sects. It is the misdeeds of despotic officials which have exasperated the Punjabis. And every far-sighted and intelligent man must say that the disturbances in Eastern Bengal are due to similar causes. The authorities are, however, eager to characterise them as simply riots between Hindus and Musalmans. These shameless officials and self-seeking white men ascribe the breaches of the peace in Eastern Bengal to the dissatisfaction produced among the Musalman community by the boycott agitation of the Hindus. But even boys cannot believe such a silly statement. Had there been no unity and good-feeling between the Hindus and Musalmans in Eastern Bengal, the *swadeshi* movement would never have attained phenomenal success, considering that three-fourths of the population of the province is Musalman. It is absolutely false that it is the *swadeshi* movement which has displeased the lower class Musalmans and pricked them to cause disturbances of the peace.

Why should the Musalmans object or be inimical to the *swadeshi* movement—a movement which would bring prosperity to the country? As a matter of fact, the Hindu community has not been as largely benefited by the movement as the Musalman community. If there are any enemies of the movement they are the white merchants and their friends, the white officials. The movement is causing great loss to these merchants, who see the prospect before them utterly dark. Its suppression is, therefore, eagerly sought by them. Consequently the authorities, led by partiality towards their countrymen, are working the ruin of the Indians by underhand means, because previous attempts to destroy the movement by direct means only served to increase the popular discontent. Endeavours are now being made to suppress the agitation by inciting illiterate Musalmans against the Hindus through the agency of some unworthy members of the Musalman community, whom hope of gain has led to lick the boots of the officials and work the ruin of their motherland.

The conduct of the officials during the recent disturbances makes the blood of even the most cold-blooded man boil. The grossest insult has been offered by Musalman *gundas* to the religion and the gods and goddesses of the Hindus. Iconoclasm has not been witnessed in India since the days of Kalapaharh. But the guilty ruffians are being treated with the greatest civility and mildness, while meek, innocent and respectable Hindu youths are being arrested as if they are thieves and dacoits. Can such conduct on the part of the authorities leave any doubt in men's minds as to their real object? On one occasion the police assured the Hindus of safety and requested them not to abstain from attending a *méla* (fair), but when the latter went to the fair they were attacked by bands of Musalman *gundas* *lathi* in hand, and were beat one and all. What does this show? The *gundas* were surely prepared from before to make the disturbance, and where is the fool who will believe that the police or the Magistrate knew nothing of it? Again, when the riot occurred the police did nothing to save the Hindus. Seeing that the officials

were not prepared to help them, Hindus have fled from their native homes for the sake of the honour of their mothers, sisters, daughters and wives, leaving all their property in the power of the *gundas*. Would they have done this if the authorities had made proper arrangements to maintain peace? But now the latter are saying,—riots have ended, return home. But who will now believe them after the worth of police assurances has once been tested?

The method of holding enquiries is also a point to be noted. A European Superintendent of Police and his followers entered into a religious shrine with boots on for making a search. Damages have been done in making searches in zamindari *cutcheries* and even private houses owned by Hindus. Such oppressions are calculated to make even the most forbearing man lose his patience. The authorities are counting on the weakness of the Hindus, but they should remember that the Hindu inhabitants of Hindusthan, numbering 20 crores, will not calmly brook interference with their religion.

Mr. Hare's Government has adopted a very wrong policy with a view to suppress the agitation. But who will check this Government? "Honest" John Morley does not even admit that there is any discontent in Bengal. The officials in India are also unwilling to attach any gravity to the situation. Oppressions are, nevertheless, going on uniformly. If no remedy can be expected from outside, will not the people naturally think of taking the matter in their own hands? The *gundas* think that they are foster-children of the Government, so that none will be able to do them any harm. On the other hand, the Hindus think that, however much they may be oppressed by Musalman *gundas*, no official will stir to protect them. Is peace possible in this state of things?

Those very Europeans who, with their utmost effort, have brought about the present disturbed state of affairs, are now blandly laying the blame of it at the door of the leaders of the *swadeshi* agitation and the native press. Government, too, has expressed a somewhat similar opinion. We fail to see the meaning of these tricks. We, however, warn the authorities that the conduct of the officials is gradually becoming so unbearable that unless the policy of divide-and-rule is early forsaken, discontent will spread all over India. No right-thinking Hindu or Musalman will calmly put up with insults offered to shrines and images of gods and goddesses.

35. The *Mihir-o-Sudhakar* [Calcutta] of the 10th May writes as follows on the "Present condition of Bengal":—

MIHIR-O-SUDHAKAR,
May 10th, 1907.

A Musalman view of the present situation in Bengal.

Our weak Government has failed to understand even yet what is the root and what is the cause of all this unrest. If it had understood it, then by this time, with one or two stroke with the whip, it would assuredly have put down these heretics. But it is no matter for surprise that trouble and unrest should thus exist nowadays in the Empire, and particularly in this province, when the chief Minister of the Indian Empire is an old man who can sacrifice the self-respect of the world-victorious British lion by lending an ear to the statements of others; when the Governor-General of the Empire is one like Lord Minto, whom it is no exaggeration to call *Mujan Mityu* in Urdu; when the provincial ruler is a son of a *padre* (priest); and when the new province created out of the partition, which is the cause of these serious incidents, has a frightened Lieutenant-Governor like Mr. Hare. When competent personages like Lord George Hamilton, Lord Curzon, Sir John Woodburn and Sir Bampfylde Fuller were the arbiters of the destinies of this country, the land was a land of peace, and all can see that it is now reduced to the condition of hell.

We have been bringing to the notice of the Government the stories of the oppressions of certain mean-minded Hindus on Musalmans in various districts in the two Bengals, but they are not attracting its notice. There is no doubt that the sequel of it will be terrible. We thought the English *raj* to be gifted with foresight and keenness of vision. But we now see that the eyes of the old Secretary of State for India have lost their power of vision, that Lord Minto has absolutely no foresight, and that Sir Andrew Fraser is always busy reading religious works. Hence the establishment of *swaraj* in the district of Jessore and the appointment of Mr. Surya Kumar Agasti to replace Mr. B. C. Sen in that district, the same Mr. Agasti who privately offered so much advice to the Hindus on the *swadeshi* agitation, and who is a terrible hater of Musalmans,—have overpowered the local Musalmans with alarm. Mr. Hare

also is afraid of *Bande Mataram*, and he is helpless as regards the Hindu police officers' and Deputy Babus' love for people of their own race. If His Honour could have asserted his own supremacy over them, then mischievous incidents like those at Comilla, Brahmanbaria and Jamalpur would not have happened. We are already receiving reports that very soon in Backergunge the Hindus who seek to establish *swaraj* will commit oppression on Musalmans.

In conclusion, we wish to say that if our British Government has become so weak that, frightened by the arrogance of the *Bande Mataram* party, it assumes a reposeful attitude and is incapable of protecting its poor subjects from oppression by the Hindus, they have only to hint to the oppressed Musalmans, "We shall not be able any longer to protect you, we are no longer the rulers of this country, we have given *swaraj* and self-government to the Hindus, and they can spread sedition and proclaim war against the rulers. You do what you think best." And if Government remains silent as it is now, the law-abiding inoffensive Musalmans will not do anything against the English Government, but will rather silently put up with all the oppressions of the Hindus. When they will become unable to put up any longer, they will surely proceed to defend their own lives and honour, and then will come about again in this country a terrible affair like the Sepoy Mutiny of 1857. And there is plenty of evidence extant in history of how far these oppressive Hindus will proceed in the field of action in such a contingency. All the blame will therefore fall on the shoulders of the Musalmans, and there is no telling how many people will lose their lives in this affair. If the British Government listens to this appeal from an insignificant source now, the Musalmans of Bengal may be saved from unrest, present and future.

MIHIR-O-SUDHAKAR.
May 10th, 1907.

36. The same paper inquires why Government does not, following its action in the case of Lala Lajpat Rai, imprison or send to the Andamans the Bengali revolutionaries, who in their speeches and writings use quite seditious language, and who have kindled all over the country a terrible flame which has destroyed the peace of the land and also furnishes evidence of the weakness of the authorities.

DAILY HITAVADI,
May 11th, 1907.

37. Almost everywhere, says the *Daily Hitavadi* [Calcutta] of the 11th May, Musalman *gundas* are desecrating the images of Hindu gods and goddesses, plundering and setting fire to Hindu quarters, belabouring Hindu males and committing the most inhuman oppressions and outrages on Hindu women. And while the weaker Hindus are being thus treated by the Musalmans, the rulers of the country are helping the latter in their nefarious work rather than trying to suppress them and save the oppressed. Over and above this, when we consider that the authorities are taking away from the Hindus the few firearms which they have for self-defence, preventing Hindu lads from going by rail to places particularly subject to Musalman oppression and arresting such others as are reaching their destination on foot, we are obliged to say that the conduct of the Government towards the Hindus is devilish and demoniac. No wonder that the people of the country should learn to entertain feelings of hatred and enmity against such a Government. How long will Providence bear with the increasing load of iniquities of the rulers of India?

Orders have been issued for the inhabitants of Comilla and Kishorganj to return to their respective police-stations the few licensed firearms that they possess. This the inhabitants of Kishorganj should refuse to do, unless the authorities give them written assurances to the effect that if any harm should subsequently be done to them by *gundas*, Government would pay them compensation at the rate of Rs. 10,000 for every holder of firearms. Considering the prevailing insecurity of life and property for Hindus in Eastern Bengal and particularly at Kishorganj, where an outburst of Musalman fanaticism and wickedness is soon expected, an order to return firearms is most cruel and unwarranted. It is for self-defence that people incur the cost of keeping firearms, and unless they have ever misused them, the authorities have no right to demand their return in times of imminent danger to their holders. If the authorities should persist in their demand without giving the above assurance, the inhabitants of Kishorganj should insist on refusing to comply with it and let the matter be settled by law-courts.

Some head-lines.

38. The *Haurah Hitaishi* [Howrah] of the 11th May has a long article under the following head-lines:—

HOWRAH HITAIISHI,
May 11th, 1907.

The fire has burst out again.
Eastern Bengal is perfectly anarchical and unprotected.
Fearful picture of Mymensingh and Jamalpur.
Devilish oppressions committed by Musalman *gundas*.
Attack and plunder of village after village.
Sixteen Hindu women stolen away.
Image of goddess again mutilated.
Outrage on chaste women.
Plunder of *hats* and bazar, incendiarism, horripilating sight at Bakshiganj and Dewanganj. Plunder by local officials.

Some head-lines.

39. The same paper writes a long para. under the following head-lines:—

HOWRAH HITAIISHI.

Russian anarchy in the Punjab.
Despotism of the British Government.
Lala Lajpat Rai and Sardar Ajit Sing arrested and banished without trial.
Fearful injustice, dreadful oppression.

40. Referring to Mr. Ross's queries in Parliament regarding the disturbances in the Punjab having any connexion with the conviction of the editor and proprietor of the

HITVARTA,
May 12th, 1907.

Punjabi and the answers thereto by the Secretary of State, the *Hitvarta* [Calcutta] of the 12th May remarks that had Mr. Morley remained a little firm in his attitude all this anarchy would not have occurred in India.

41. A Rawalpindi correspondent of the *Amrita Bazar Patrika*, says the *Hindi Bangavasi* [Calcutta] of the 13th May,

HINDI BANGAVASI,
May 13th, 1907.

writes to say that the arrest of the public leaders in the Punjab and the subsequent proceedings of the Government executive officers in reference thereto bespeak a despotic attitude on the part of Government in its dealings with the public. On the day the arrests were made, the accused were not liable to prosecution under the provisions of sections 124, 436, 147 and 109 of the Indian Penal Code, yet both the Sessions and the Chief Courts refused to enlarge them on bail.

42. The *Sandhya* [Calcutta] of the 10th May has the following:—

SANDHYA,
May 10th, 1907.

The deportation of Lala Rajpat Rai.

Listen, listen, now has come the end.
The deportation of Lala Rajpat Rai.
Magh régime in the Punjab.

What more will you hear? That has happened, which you never heard of, never thought of, never even imagined. *Feringhi*, you have done your worst now and the time has come to talk about you as you deserve.

Think you that things will continue like this, think you that you will keep the Indian Empire under your control by relying on oppression like this? Foolish *feringhis*, you are mistaken, mistaken. The oppression and wrong of a hundred and fifty years has at last made itself manifest. Mark, mark, ye Indians, just see, ye Punjabis, listen, ye Bengalis, what order has been passed on Lala Rajpat Rai, the lion of the Punjab. It is an order not of the Lieutenant-Governor or of the Governor-General, but of the Secretary of State on the advice of the Governor-General.

You never heard of such an order, you have read of such in the history of Russia, the like order never was made by any ruler in the country of the *feringhi* who prides himself on his education. Lala Rajpat Rai is the lion of the Punjab and his influence is unlimited. That is why the *feringhi* has exiled him, that is why the Lala was taken away with the utmost secrecy and with the utmost speed. The *feringhis* did not arrest the Lala openly,—they took him away, apparently only for an interview, and then *challaned* him.

This time signs of animation are manifesting themselves on all sides. Will the people of India put up with this humiliation of the lion of the Punjab? Let all become ready on this occasion. What the just *feringhi* has decreed to be the portion of Lala Rajpat Rai may befall you and me and every one of us at any moment. Lala Rajpat Rai goes,—where nobody

knows. The *Statesman* says to the Andamans, but that does not seem likely, for the order is that he be put out of the *feringhi's* dominions. Lalaji, wherever you may be and in whatever condition, all Indians are remembering you with the greatest reverence. You are the first offering at the Mother's *yajna* (sacrifice). Go to the country where the *feringhi* is not, where Viceroy and Lieutenant-Governor are not, and live in that country amidst its barbarous peoples. If your home has been decreed to be across the seas, then even from there, cast your eyes occasionally towards India, and the effulgence which will shine out in India under the influence of your pure eyes, you will be able to see from whatever place you may happen to be in.

It will not do to be afraid any longer. Stand with your breasts bared as befits sons of the mother; be ready for exile at any moment. Prepare to take leave of wife, children and friends, those who have them.

Blessed is he whose life and liberty are lost for the sake of the mother. Be not afraid: there is no ground for fear. Without sacrifice for the country, the country can come to no good.

43. The same paper has the following:—

SANDHYA,
May 10th, 1907.

The deportation of Lala Lajpat Rai. Punjab. The *feringhi's* justice has vanished: terrible oppression.

The *feringhis* hitherto used to pretend that they punished after a trial—the mask is now off their faces and the cat's whiskers stand revealed.

Why are the *feringhis* indisposed to have a trial in the present instance? If there is a trial, it is their own family secrets, the story of their oppressions which will be revealed. That is why there is an extraordinary eagerness for secrecy and for playing the demon's pastime. What a terrible thing! Without any warning whatsoever, two eminent and highly respectable gentlemen are to be expelled from the country forcibly. Everybody has been amazed—amazement only at this small thing—wait a little longer and incidents terrible even of the terrible will manifest themselves.

The *feringhi* has got a fright. The *raiyat* in the Punjab has become infuriated, the sepoys are shaky in their allegiance, and that is why, like cowards, they have superseded the courts of law and begun committing oppression. Yesterday, the *feringhi* merchants danced in uncontrollable joy at this news. Let them dance like red-faced monkeys as much as they can, but the rod of the *bedia* will soon come down on your heads, and then you will have to run away screeching.

What is our duty now? It is, in the first place, to unite and to hold a monster meeting. Let Surendra Nath be the president of this meeting, and let the others—Rash Bihary, Lal Mohan, Asutosh, Jogesh Chandra, Bhupendra Nath, Chittaranjan and the other counsel and vakils, Mati Babu and the editors of the other English and Bengali newspapers—join this meeting.

Some might ask what good a meeting will do. It will do good. It is for holding meetings that the Punjab leaders have been arrested. The meeting is to be held to protest against this tyranny. An experiment will have to be made to see whether the *feringhis* come forward to break up this meeting or to arrest the leaders here for the offence of holding the meeting. There will be no end of infamy, if on this occasion of oppression, the Calcutta leaders do not say to the *feringhi's* face—We have understood your limitations, and your courts of justice are all shams. Citizens, go and persuade your leaders that a meeting must be held. Let the drum first sound from Calcutta, and may it re-echo from all India.

DAILY HITAVADI,
May 11th, 1907.

44. Government, says the *Daily Hitavadi* [Calcutta] of the 11th May, is of opinion that the disturbances in the Punjab have been caused by the popular leaders of the country inciting the masses against the Government. This has led the authorities to resolve on the deportation of these leaders for the establishment of peace. But have the authorities carefully considered whether this Russian method of dealing with the situation will at all produce the desired effect? Its adoption has highly irritated the people of the country.

The Punjabis have not committed even a hundredth part of the wrong and mischief which Musalmans have done in Eastern Bengal. But while the authorities are calmly viewing Musalman atrocities in Eastern Bengal, they

have turned guns and muskets against the Punjabis, and taken to banishing their leaders. Strange conduct indeed on the part of the Government of Lord Minto.

So long as the real causes of the present discontent will not be removed, the adoption of such a hard measure as the banishment of leaders will be productive of more evil than good. One Lajpat Rai will go, but ten such Lajpat Rais will rise in his place. Brute force and stringent measures can never keep a people quiet. The peace and prosperity of a kingdom are measured by the contentment of its inhabitants. But it is a matter for great regret that the authorities seem to forget this. The people of the country are gradually losing their faith in the justice of the Government. Such mutual distrust and disaffection between the rulers and the ruled cannot but be productive of baneful consequences. We again warn the authorities that the introduction of Russian methods into the administration of India will only serve to make the Indians ferocious like the Russians. A fearful conflagration will spread over the whole country, in which the prosperity of the Empire will be consumed.

45. In reference to the public indignation caused by the deportation of Lala Lajpat Rai, the *Bharat Mitra* [Calcutta] of the 11th May notes:—

BHARAT MITRA.
May 11th, 1907.

Public feeling at the deportation of Lajpat Rai and the situation in Eastern Bengal.

The sympathy of the British officials with the Indian people has now, practically, come to an end. What is left is high-handedness and self-complacency on the part of the executive officers in their proceedings in reference to any public matter. Safety of life and property are the things for which the people of Eastern Bengal are at present greatly concerned. Their temples are being demolished and their women outraged. The intimation of this is regularly reaching the Government officials, but as yet to no effect. On the other hand, a mountain has been made of a mole-hill in the Punjab. The people there are being extraordinarily distressed by plague and famine, yet they are not coming in for the sympathy of Government for relief. Far from attending to the popular relief, Government has taken to putting down the cries of the suffering public with a strong hand.

To this are added a series of oft-reported events which lately occurred in the Punjab and the Government action in those connexions.

46. Thursday, the 9th May 1907, says the *Hitvarta* [Calcutta] of the 12th May, is a sacred day for the Indians, and will probably be inscribed in golden letters in the annals of India. It was on this holy day that

HITVARTA,
May 12th, 1907.

Lala Lajpat Rai and the Indian people.

Lala Lajpat Rai of the Punjab, an earnest advocate of the *swadeshi* movement, was ordered to be deported. The only offence committed by him was that he had lately explained to the people the injustice underlying the recent measure adopted by Government to enhance the rate of rent payable by the *raiya*s. It is not as yet known how long he will have to live an exile. Probably Government will not allow him the opportunity of seeing his native land again during his lifetime. The people of the Punjab regarded him as their great sympathiser in their abject condition. The paper compliments the deported on his philanthropic spirit, remarking that it is to the glory of India that she has produced so good a son, who has shown a noble example of suffering martyrdom for the good of his countrymen.

47. The *Yugantar* [Calcutta] of the 12th May writes as follows under the head-lines "Revealed in true colours":—

YUGANTAR,
May 12th, 1907.

"Revealed in true colours."

The *feringhi sarkar* (British Government) has at last come out in its true colours. The Government of India had asked for Mr. Morley's sanction to expel two Punjabi leaders from British territory, and the sanction has been accorded. Lala Lajpat Rai has accordingly been caught and deported out of British India. Be it so. Gag us. The time for talk is past. Let those who want to die for the mother's sake, make their preparations without talk.

48. The *Daily Hitavadi* [Calcutta] of the 14th May says that on Saturday, the 11th instant, a large crowd gathered at the

DAILY HITAVADI,
May 14th, 1907.

Lajpat Rai's deportation.

Howrah station in expectation of the special train in which Lala Lajpat Rai was being carried. Among this crowd were many Sikhs and sepoys, one of whom told a correspondent that the Sikh

community of Barra Bazar were greatly grieved at the deportation of the Lala, that the matter has produced dissatisfaction among the Sikh soldiers also, and that many are thinking of returning to their native province.

The writer then goes on to say:—

That worthy son of India, the patriotic, generous, kind and candid Lala Lajpat Rai is not in India to-day. Thanks to a barbarous and oppressive regulation of despotic officials, the high-souled Lajpat Rai is now passing over the blue waters of the Bay of Bengal, who can say to what unknown country? Go, Lajpat Rai, you have finished your sacred duty, your life's work is done. You have shown the ideal of devotion to one's motherland. Bankim Chanda's *Jibananda* (a character in *Anandamath*) lost his life in battle, but was afterwards revived by the grace of a *mahapurush* (great man). *Santi*, another character in *Anandamath*, told him, "You have laid down your life in the country's cause, so that you have no right to serve the country any longer. Come now, we shall both go to the Himalayas and meditate on the welfare of the country." O pious great soul, just as death deprived *Jibananda* of his privilege to serve the country, so the barbarous regulation of the English has deprived you of it. Like *Jibananda*, do you, too, desire the welfare of your motherland from a great distance. Great men's desires never go for nothing.

HINDI BANGAVASI,
May 13th, 1907.

49. The *Hindi Bangavasi* [Calcutta] of the 13th May notes in a criticizing spirit the remarks of the *Pioneer* that it is not to allay the discontent prevailing in India that the manager of the Military Tournament has been pleased to excise the spectacle of the siege of Delhi, as it is obviously impolitic to do so pursuant to the view under reference, specially nowadays when the Indians are so much agitating for self-government. In fact, the wise, says the paper, will never entertain the validity of the idea that so trifling a matter as noticed by the *Pioneer* is calculated to cause apprehension of revolt and that Government should therefore be concerned on the account.

BHARAT MITRA,
May 11th, 1907.

50. A mass meeting of the Jains, says the *Bharat Mitra* [Calcutta] of the 11th May, was lately held at Surat to protest on religious grounds against the resolution of the Deputy Commissioner, Hazaribagh, to see residential bungalows erected on the Parasnath Hill in that district. Cannot the Deputy Commissioner, says the paper, fix upon any other hill than Parasnath for the purpose?

DAILY HITAVADI,
May 12th, 1907.

51. In discussing whether there is any difference between a Conservative and a Liberal Ministry so far as India is concerned, the *Daily Hitavadi* [Calcutta] of the 12th May says that since the time when the East India Company first landed in India, no English statesman has ever sacrificed the slightest interest of any section of the English people for the good of the Indians. It is only where Indian's good has followed from England's good, that Indians have reaped any benefit from the English. In some cases, Englishmen have been obliged to confer boons on the Indians by considerations of the stability of the Empire. But never have they done any service to India out of considerations of pure justice, equity and righteousness. On the contrary, whenever there has arisen any possibility of a conflict between the respective interests of England and India, the English have never hesitated to do India harm.

HINDI BANGAVASI,
May 13th, 1907.

52. The *Hindi Bangavasi* [Calcutta] of the 13th May questions the truth of the statement that Government has in view to remove the valuable stones from the famous temple of Nili Chhatry at Delhi, replacing them with those of inferior value. The Government, says the paper, will not stoop so low for a handful of precious stones. It is the narrow-mindedness exhibited in the bearing or resolution of some Delhi Government officials that has thus caused a mountain to be made of a mole-hill.

SANDHYA,
May 14th, 1907

53. The *Sandhya* [Calcutta] of the 11th May says that orders have been issued to the effect that no soldier should come out into the town of Calcutta on any pretext, and that such soldiers as would stir out of the Fort for

playing foot-ball or seeing such play should wear khaki dress and return to the Fort as soon as the game is finished, and that these orders have originated in the terror that has siezed the *feringhis* on seeing a number of white soldiers and ordinary *feringhis* beaten inside the town within the last few days. The writer exhorts the people of the country not to be daunted by the sight of the few guns which the English possess, because, however bold a front they may show outwardly, they have great fear in their hearts, and in their fear lies the country's hope.

III.—LEGISLATION.

54. The *Sandhya* [Calcutta] of the 13th May has the following on Ordinance No. 1 of 1907:—

SANDHYA.
May 13th, 1907.

Ordinance No 1 of 1907.

The promulgation of the ordinance has taken very many greatly by surprise, but for ourselves we have not been at all surprised at it.

The *feringhis* are a race of hereditary *bombatias* (pirates). They have acquired India by the *bombatia's* practices and they will keep it by acting like the *bombatias*. If they had not been *bombatias*, why should they invade a stranger's country? They live by such practices, the *bombatia's* work is their profession.

Such was the thrashing they got during the sepoy war, that the severity of the chastisement made the Queen cry aloud for mercy and issue a Proclamation and say that Indians and Englishmen were equals, and that Indians were granted the same freedom of speech as existed in England. The weak, rice-eating Bengalis came to regard this Proclamation as a veritable charm, and thought that these *feringhis* would help them on to the kingdom of happiness. This mistake is being diepelled, but it is such a severe spell that it refuses to be broken even while it is being broken. Stroke upon stroke is falling, but ineffectively. Lajpat Rai is arrested and deported. What can be worse oppression than this?

We shall have to make a new move now, which was foreshadowed during the Comilla riots, and an example of which was seen at Calcutta last week. As in Eastern Bengal, so in this city, a number of hired men attempted to stir up the *gundas*. The police also stacked their *lathis* in the thana premises, and these *lathis* were to be laid across the back of the citizens. But both the police and the *gundas* were terrified when they saw guards in every quarter and every street of the city, students armed with *lathis*. Providence so willed that there was no rioting on that occasion, but last week we learnt the lesson that if we stand on our own legs, all men and things will prove accommodating and submissive.

This new move must be learnt well. It must be realised that the *feringhi* is not our protector. Have you not understood what stuff they are made of during the Jamalpur incidents? Has one still to know what kind of dacoits these heretics are? Just think of it,—they forcibly take away our Lajpat Rai. Does not the hearing of it make the blood flow quicker? And yet Bhupen Basu is still continuing to attend the Lieutenant-Governor's Council.

What is the new move? It is not to leave one's own *zenana*, one's own religion, one's own life and honour in the hands of the *feringhi*, but to take them into one's own hands. Let the *feringhis* understand that at least without the sacrifice of two heads it is impossible to make an entry into our female apartments and our temples, that nobody can take away our honour. Leaving aside all talk of the larger rights, learn to protect the lesser rights yourselves. See, then, how much strength that brings to your hearts. Let the boys, giving up everything, first learn how to make this move. A new spirit will make its appearance in the country soon, if once the call for the defence of these rights is sounded over the entire land.

IV.—NATIVE STATES.

55. The *Hindi Bangavasi* [Calcutta] of the 6th May doubts the truth of the statement that such and such Native Chief has retired from the world of his own motion. Only recently there was a report of the youthful

HINDI BANGAVASI.
May 6th, 1907.

The Native Chiefs turning religious recluses.

Maharaja of Holkar having adopted an ascetic life, renouncing his *raj gaddi*, and now it is said that the Chief of Kheonjhar has taken a fancy to emigrate to Benares in the prime of his life and end his days there as a religious recluse. It is inconceivable, says the paper, how the matter really stands.

VI.—MISCELLANEOUS.

HINDI BANGAVASI,
May 6th, 1907.

56. Referring to the agitation set on foot by Lord Curzon in England as to raising a statue in memory of Lord Clive in India, the *Hindi Bangvasi* [Calcutta] of the 6th May reflects how agreeable it would be to raise also a statue of Omi Chand side by side with that of Clive, or else how would the latter, says the paper, shine to relief?

HINDI BANGAVASI.

57. Referring to the lawlessness in Eastern Bengal, the same paper regrets the helplessness of the Hindus as regards seeking redress against the violence of their Moslem outragers. The Emperor, says the paper, is far beyond the seas, and his viceregent in Simla beyond the reach of the public voice. Now remains the Lieutenant-Governor of the province, who has only been holding out hopes to the Hindu and Moslem leaders of his putting down the disturbance without doing anything practical, while his subordinate executives have been dealing with the offenders quite indifferently. In conclusion, the paper exhorts the Hindus to be up and doing, to retaliate the outrage committed upon their religion in the mutilation of the image of the goddess *Durga* by the Muhammadans, or else, remarks the paper, the beautiful image of the goddess will assume the dreadful form of *Kali* armed with dagger and pot for holding blood.

HINDI BANGAVASI.

58. The same paper appeals to the religious feelings of the Hindus in the attempt of rousing them to action by urging upon their attention the sacrilege lately committed by the Muhammadans in mutilating the image of the goddess *Kali*. The paper condemns the Hindus for their having assumed a dormant attitude even in face of so great an outrage committed upon the image of their mother goddess.

SANJIVANI,
May 9th, 1907.

59. The *Sanjivani* [Calcutta] of the 9th May has the following head-lines to an article on the situation in Eastern Bengal:—

Destruction of Hindus in Eastern Bengal.
Property and lives of Hindus looted.
Violation of the chastity of Hindu females.
Two good-hearted Musalmans killed.
Jamalpur has been wholly denuded of Hindus.

SANDHYA,
May 10th, 1907.

Alleged rumours regarding the detention of Babus Surendra Nath and Bipin Chandra.

60. The *Sandhya* [Calcutta] of the 10th May has the following:—

Of the detention of Suren Babu.
Orders to detain Bipin Babu in Calcutta.

Yesterday there was a strong rumour in the city and at the Telegraph Office that orders had come from Simla to keep Surendra Babu under surveillance in Calcutta. And Bipin Babu also was to be brought up under arrest from Madras to Calcutta and not allowed to go anywhere out of the latter city.

The rumour is not wholly absurd. When two of the leaders have been forcibly exiled from the Punjab, what is there to surprise us if the *feringhi* does this thing also? And three or four days ago, the *feringhi Englishman* made this very suggestion, and said that Suren Babu and Bipin Babu were doing very great mischief in the course of their tours in the different places, and that they should be made to sign a bond not to move out of Calcutta. And even as we saw this *feringhi* snake emitting poison, we felt that soon something untoward was to happen.

Oh, when will the day come when the *feringhi* will be seized with this perversion of intellect? Let the goddess *Dushta Saraswati* (evil genius) be kind to us and possess the *feringhi* fully. Let them bind our Surendra and our Bipin, and let our bonds be undone. Oh, goddess *Chandika*, see that all our ties and bonds get out of order.

61. The *Daily Hitavadi* [Calcutta] of the 10th May says that a respectable Musalman named Mirza Abul Fazl writes from No. 14-1, North Sealdah Road, Calcutta, denouncing the Red Pamphlet as the work of the scum of the Musalman community and most unworthy of the Musalman religion. And he censures the press for giving it publication.

DAILY HITAVADI,
May 10th, 1907.

The Red Pamphlet.

The press, says the editor, has been obliged to publish it with a view to refuting the allegation made by the Anglo-Indian press that the disturbances in Eastern Bengal have been caused by Hindu agitation. For the last one year agents of the Nawab of Dacca have been systematically trying to incite the Musalmans against the Hindus by vilely abusing the latter. Certain Musalman newspapers also joined this campaign of vilification. But the Hindu press has so long taken no notice of it, and, in the interest of the country, will refrain from saying anything against the vilifiers in future. But the Red Pamphlet will show who are responsible for the disturbances in Eastern Bengal.

62. The *Howrah Hitaishi* [Howrah] of the 11th May asks the Government whether the offence of those wicked people who have been circulating the Red Pamphlet should be considered as less grave than that committed by the editor and the proprietor of the *Punjabee*. It is hoped that every educated and respectable Musalman will save his relatives and the other members of his society from the pernicious influence of those ruffians.

HOWRAH HITAISHI,
May 11th, 1907.

The Red Pamphlet.

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63. The *Daily Hitavadi* [Calcutta] of the 11th May severely censures Mr. Garth's speech at the European and Anglo-Indian Defence Association for its unfair reference to Hindus. The attorneys of the Calcutta High Court have, it is said, resolved to boycott him, and the Hindu community is urged to help them in the matter.

DAILY HITAVADI,
May 11th, 1907.

"Ungrateful Garth."

to Hindus. The attorneys of the Calcutta High Court have, it is said, resolved to boycott him, and the Hindu community is urged to help them in the matter.

64. What led Mr. Garth, Barrister-at-Law, asks the *Hitvarta* [Calcutta] of the 12th May, to call the Hindus bad names at a meeting of the Europeans recently convened in Calcutta? The attorneys of the local High Court have resolved to boycott him, being highly indignant at his conduct. It is, therefore, feared that he may have to go back to his country.

HITVARTA,
May 12th, 1907.

Mr. Garth at a local European meeting.

Court have resolved to boycott him, being highly indignant at his conduct. It is, therefore, feared that he may have to go back to his country.

65. In commenting on the recent speeches of Messrs. Garth and Simmons at a recent meeting of the European and Anglo-Indian Defence Association, the *Sandhya* [Calcutta] of the 14th May, after pointing out that Mr. Simmons is a friend of Sir Herbert Risley's and that ten years ago they used to put up in the same house, proceeds to throw out a challenge that if the accounts of *gundaism* and oppression in Eastern Bengal are false, let those who are publishing them, i.e., almost the whole body of the conductors of the vernacular press and also speakers like Bipin Chandra, Surendra Nath, Krishna Kumar, &c., &c., be thrown into prison.

SANDHYA,
May 14th, 1907.

Messrs. Garth and Simmons at the European and Anglo-Indian Defence Association meeting.

and that ten years ago they used to put up in the same house, proceeds to throw out a challenge that if the accounts of *gundaism* and oppression in Eastern Bengal are false, let those who are publishing them, i.e., almost the whole body of the conductors of the vernacular press and also speakers like Bipin Chandra, Surendra Nath, Krishna Kumar, &c., &c., be thrown into prison.

Continuing, it says:—Come, *feringhi*, deal straightforwardly like men, take away the sham right of freedom of speech which you have yourself granted and govern the country at the point of the bayonet. We shall then with uplifted arms praise your sincerity and your firmness.

Will not the attorneys make a Branson of Mr. Garth? Will Hindu attorneys after this continue giving this *feringhi* briefs?

66. The *Bangavasi* [Calcutta] of the 11th May says that not only Bengal, Bihar and the Punjab, but all India is on fire. Burn, burn, says the writer, burn with double, double force.

BANGAVASI,
May 11th, 1907.

The situation all over India.

67. The same paper writes as follows under the heading "What should be done?" :—

BANGAVASI.

"What should be done?"

Death will come once and once only. Why fear it then? Why unwilling to face it?

It makes our heart burst to say anything in this matter. To-day in Eastern Bengal your religion has been trampled under foot by fiendish rascals; your ladies, of whom the sun even could hardly get a glimpse, have been

forced to sacrifice the brightest gem of womanhood as an offering to the passions of illiterate human beasts. Can you say what would have been the consequence if such outrages had been committed on the religion and females of any other country? What torrents of blood would have flowed in even this country if a hundredth part of this oppression had been committed on the Musalmans. The sacred image of your Mother has been mutilated, your ladies have been insulted and outraged. But could you not shed your life-blood to save their honour?

Do you not know why all this is happening, and whose instigation and encouragement have made fiends and demons rule in East Bengal? You know everything. You know also that it is with the help, direct or indirect, of some powerful party that rowdy and turbulent Musalmans have become so powerful. They are openly preaching about "that Government has made over the administration of Eastern Bengal to the Nawab of Dacca, that Eastern Bengal is now their dominion, and that the Nawab of Dacca and Nabab Ali Chaudhury have issued the mandate to beat and kill Hindu *salas* (*sala*=brother-in-law) dishonour them, *nika* their widows and demolish the clay images of their gods and goddesses, adding that Government will not punish them if they do all this." This is pure truth; this is the idea of the common Musalman of Eastern Bengal. Our representatives on the spot say that it was simply under the impulse of this idea that some turbulent Musalmans caused the serious disturbances in Eastern Bengal.

The authorities are advising the fugitive Hindus to return to their homes and the *naibs* in the employ of zamindars to re-open their *cutcheries*, because otherwise the law-courts will cease to exist. But the Hindus are not returning. Why? Because, although there is a Gurkha police at Jamalpur, Musalmans, armed with *lathis*, &c., are parading the place unmolested in bands of twelve.

In every village Hindus are being oppressed, images of gods are being broken, and Hindu ladies are being forcibly carried away; and still the authorities are saying, "There is no more disturbance; return home."

Hindus, what is your duty now? What is the use of making prayers and petitions to the *raja's* court? Your complaint will not be heard. What will you then do now? Your duty now is to make preparation for self-defence; to protect by your own unaided efforts your religion, your honour and your ladies. If you have not strength in your arms, save your honour with your blood. So long as there is a drop of blood in your veins, try to save your honour. You must strike first, you must not be an oppressor like others. But if the thief or dacoit enters your house, you must punish him even at the cost of your life. Work and leave the consequence to God the Almighty.

BANGAVASI,
May 11th, 1907.

68. The same paper publishes a picture of the dead body of a *chaukidar* of Jamalpur who was pursued by Musalman *gundas* while going to bathe in the Brahmaputra and was drowned in attempting to save his life by crossing the river.

A picture.

BANGAVASI.

69. The same paper publishes pictures of "the plundered house of *naib* Bisweswar Kay of Ramgopalpur *cutchery*," "the plundered *cutchery* of Gauripur," and "the plundered house attached to the Gauripur *cutchery*."

Pictures.

The letter-press contains the following:—

"Reader, there see the fearful sight! Do you understand anything? Do you realise what horripilating plunder! What shall we explain? Words cannot explain it; picture cannot show it. One, who has not seen it with his own eyes, can never realise how unbearable that sight is. Our representatives say—When we saw this sight, we thought that we were not living in British dominion; we felt as if in Bengal the frightful *Bargi* anarchy was being re-enacted; we felt as if the Himalayas had been shattered; the sinews of our hearts were as if broken by the sight. Reader, how can you realise this feeling without being an observer yourself? The above pictures and our representative's letter will explain the matter as much as possible."

BANGAVASI,

70. Referring to the affairs at Jamalpur, the same paper writes as follows:—

The Jamalpur disturbances.

It may be that the people of the country are dead, but are the English, who are its undisputed lords, dead also? Those very plunderers who have killed Hindus, and

desecrated images of gods, are going about saying that they have the support of the Government and the Nawab of Dacca in their resolve to marry Hindu widows forcibly in the *nika* form, and the authorities have not yet contradicted it. Jamalpur has been almost deserted by the Hindus. Hindu ladies have fled the place for fear of being outraged and Hindu males for fear of being oppressed; but the dreaded *budmashes* are fearlessly and proudly parading the villages with *lathis* on their shoulders. The English officials are completely indifferent to all this. The plunderers are committing oppressions in broad daylight, and the English officials are making searches to find out if the Hindus possess any arms to defend themselves and calmly allowing *cutcheries*, &c., to be looted before their eyes. May not all this lead us to think that the English are dead, or that English officials are wholly incompetent? The *budmashes* are openly saying that the officials are in their favour, that is to say, that they have been instigated by the officials to commit acts of oppression.

Who is to blame for all this? Our luck. Had it not been so, the Hindus would have torn the outragers of their ladies and the desecrators of their holy images to pieces. *Capital* says that "one deportation would be quite enough" to bring back peace in the country. Who is this man whom *Capital* points to? The Government should either find him out and deport him as advised, or contradict *Capital's* statement.

Where shall we go for help? The ruler of all India, Lord Minto, has been found out. His Excellency has nothing to say or do in the matter of the disturbances in Eastern Bengal; he is busy showing his angry frowns in other matters. A resolution has been issued restricting the privileges of students. We do not know whether the object of this resolution is to test the earnestness of the *swadeshi* leaders. The trial has, however, come and it remains to be seen whether the *swadeshi* vow is to stand or be broken in contact with laws and regulations. It is rumoured that the British Indian Association has set itself to mend affairs in the country. But will it succeed? In our opinion there is no other means of deliverance than to infuse life into the Mother. Dispel all your anxieties, build an image of the Mother, infuse life into this image and the Mother will find out means of deliverance for you.

71. From what has already been from time to time reported about the lawlessness and disorder at Jamalpur in the district of Mymensingh, says the *Bharat Mitra* [Calcutta] of the 11th May, it is clear what horrible outrages are being committed upon the Hindus and how the chastity of their women and their religion are being violated by the Muhammadans at the instigation of the local officials. The last week's report is not less horrible than its predecessor. The English-owned papers, the *Englishman* and the *Empire*, as also the Magistrate of Mymensingh had only recently assured the people that Jamalpur had been restored to its former tranquil condition and advised those who had emigrated from it to return home. But the latest report from the place speaks something to the contrary. Far from disappearing, the disorder is said to have developed a dreadful aspect. The Maulvis have lately proclaimed by beat of drum at Malindabazar that the Muhammadans should not hesitate to maltreat the Hindus, inasmuch as, should they be found guilty of any offence in that connexion, the punishment to be inflicted upon them would not be severer than a fine of Rs. 5 at the utmost. Some specific instances of outrage and mischief committed by the Muhammadans are then enumerated.

BHARAT MITRA,
May 11th, 1907.

72. Referring to the remarks of its contemporary the *Daily News* that it is the Government officials that are responsible for the disturbance in Eastern Bengal, the *Hitvarta* [Calcutta] of the 12th May says that when the Government does not take steps to put down the broil between two different sections of their subject people, the natural inference is that either the executive officers of Government are hopelessly lacking in administrative capacity or are backsliding in the discharge of their obligations. It is surprising that a Bengali-hating journal, says the paper, should have understood the thing in its true light, while the Government officials have not as yet been sensible of it.

HITVARTA,
May 12th, 1907.

73. The *Yugantar* [Calcutta] of the 12th May has the following:—
The broken image of the Mother which you see at Jamalpur is but a personification of our own slave-like weakness. The incident which

YUGANTAR,
May 12th, 1907.

The situation in Eastern Bengal
and an appeal to the Hindus.

happened at Jamalpur proves the fact that the subjection and oppression of centuries have been taking away the country's manliness and are about to wipe out the Hindu name from the world. It also clearly proves that in the vain hope of living in peace we are only running into the jaws of death. But, if death is inevitable, why should we die like veritable jackals?

A number of misguided Musalmans, traitors to their mother-country, instigated by Englishmen, mutilated the image of the goddess. And we silently looked on. On the *Ashtami* day, all the preparations for the worship of the goddess came to nothing, and scarcely was the sacrificial taper lighted when it was extinguished. And we merely looked on like mutes gone mad. Religion has been insulted; the chastity of our women is going to be violated. In the hope of what happiness, then, do we want to live? How long more shall we continue to dance as monkeys before the world, with the chains upon us which we have put round ourselves of our own accord?

Shall not the goddess be once more inspired with life? Shall not a keen desire for revenge awaken in the minds of the Bengalis? The Musalman was a mere tool. To commit oppressions upon him would be merely to help the English to achieve their object. Let the names of those be for ever wiped out from the history of Bengal, whose instigation has induced some Bengali Musalmans to turn traitors to their Mother and raise their hands against her, and relying upon whose help these Musalmans are committing oppression on females. Let the heads of these brutes, these instigators, be given as an offering at the Mother's feet.

Take heart. The image has gone, but the Mother is present. One temple has been demolished, establish temples for the Mother in millions of hearts, so that no one can touch her seat without rending your hearts. The sword has fallen from the Mother's hand, the hand that was made of earth, but what of that? Let twice seventy millions of hands pick up that sword, and let the *asura's* (demon's) head roll at the Mother's feet.

The rise of the Sikh people dates from the day religion came to be persecuted in the Punjab. The Maharastra manifested its lion-like prowess from the day Afzal Khan insulted the image of the goddess *Bhawani*. And we fully hope that from to-day—the day of the demolition of the image of *Basanti*—a new Bengali race will come into life, wielding the combined prowess of the Sikh and the Mahratta. Take a vow from to-day that so long as the naked, robbed and beheaded image of the Mother is not converted into the image of *Rajrajeswari*, punishing the demon, you will not allow any place in your hearts to any other thought; that so long as the Mother's face is not again lighted up with a smile, you will leave aside all other work and devote yourself heart and soul to the contemplation of that subject only.

Do not be afraid. Listen there; the Mother's son in the land of the five rivers has given out a menacing roar. The auspicious moment has come. Lose no time.

The *feringhi* thinks that he will make his empire secure by persecuting the sons of the Punjab who are true to their country, that he will perpetuate his rule by imprisoning a few men like Lala Hansraj. Leaning exactly on a similar hope, the Moghul Badshah one day was eager to do injustice to that favourite son of *Bhawani*, Guru Govinda. And the result is that the throne of the Moghul is to-day occupied by the *mlechchha*, and the glory of the Moghul is now a story of the past. But the cry of victory which was uttered by the Khalsa still flies in all directions, maddening the skies. The nation which gave birth to the great Sikh community is not yet dead, and has not yet completely lost its physical prowess and sense of self-respect. The day is coming when the men who have devoted themselves to the service of the Mother will bring into life a new Sikh community all over India. Do you not hear the clanging of arms in every household? That is the sound of the war goddess's foot-ornament, betokening her coming.

That man is a leader who is ready to lay down his head at the call of duty. But where is that leader? Who will point out to those the path of duty, who are ready to pour forth their heart's blood in order to remove the stigma attaching to subjection to others? The preparations made by these men for revenge are coming to nothing for want of money. Is there no moneyed man in the country who can, with an eye to the future and out of sympathy for the cast-down looks of the Mother, make a good use of his

money? His money will surely be *looted* to-day or to-morrow either by *gundas* or by Englishmen. For whom, for what plunderer, then, are you keeping that wealth like *Yaksha* (the god of wealth)? Make a good use of your wealth and life by offering the former at the lotus feet of the insulted Mother.

Beggars and *fakirs* in disguise have distributed seditious pamphlets among the native army in Rawalpindi. Through the care and duplicity of the deceitful English, the troops are kept quite ignorant of the oppressions which are committed in the country, and a perusal of these pamphlets agitated the minds of these heroic sons of India. They have been quieted, however, with difficulty and by holding out threats. But with all their efforts the English will not be able to keep the native troops blind for ever. The Rajput, the Sikh, the Gurkha, the Mahratta, the Tailangi and the Hindustani hero will, as soon as he sees another Chillianwalla, Mudki or Paniput imminent, clang his sword and flock under the Mother's standard. The lion cub never fears death. To the Arya hero, who sees God in himself, there is no such thing as death. The Arya has conquered death. India is to-day flooded by the great deluge which is running towards success. The soil of the country which is already moist with the water of patriotism needs to be fertilised by a sprinkling of blood. The sons of the goddess of wealth may to-day be unwilling to lay down their perishable bodies for the sake of the Mother; but that will not be so for ever. However tight the English may hold the sepoy in the grasp of the law, and however deeply they may keep him steeped in ignorance, the Indian will be able to bring him back to the Mother in a day. The oppressive *feringhi*, conscious of his sins, has become quite overpowered by his cowardice and is busy impeding the path of the students and the native troops by throwing flimsy obstacles in their path. Dunce, do you keep yourself informed of the number of proud *airavatas* (the elephant of the god Indra) that were washed away in the past like so many pieces of straw by the current of the Bhagirathi?

In the *loot* that occurred at Jamalpur and Dewanganj, fifteen Hindu women were indecently insulted and in many villages images of gods were broken by the scoundrels, who also took away by carts property worth two lakhs of rupees. Even Musalmans who are friendly to the Hindus are being wounded and cruelly put to death. But still some Musalman zamindars gave shelter to the Hindu ladies in their *zenanas* and thereby saved them from dishonour. The Hindu will never forget this insult and persecution. He will remember the names of demons like the Nawab of Dacca and Nabalag Mia, who are a disgrace to their country, and of the white brutes in human shape like Clarke and Ryland. The Mother's devotee will sit to perform the ceremony of *sabasadhana* (a mystic religious ceremony performed by *tantriks*, in which a human corpse plays an important part), and when the time is ripe, those who have murdered, those who have gone against the Hindu religion, and those who have violated chaste women will surely have to expiate their sins.

In the half-civilised, despotically ruled dominion of the Sultan of Turkey, when a subject becomes rebellious, the authorities are authorised to punish the man by violating the honour of his women. It would seem the white demons in human shape, who are the fruits of Western civilisation, follow the same practice. At the time of the Boxer rising in China, when the greedy European Powers lay siege to Peking, white demons incurred the world's imprecations by laying hands on the honour of Chinese women. It is to avenge that wrong that Chinese patriots still kill European missionaries. Again, when Ireland was making secret preparations for her independence, the O'Rell's cavalry regiment under Sir Watkin Wynne, who, under orders of the English Governor, committed shocking oppressions on the Irish people, boasted that they had not left a single chaste woman in Munster unviolated. The brutal character of these Englishmen is not unknown to Indians. In the law-courts of the English the price of an Indian woman's chastity is five rupees. And it is at the instigation of these people that demon-like wretches of Musalman *gundas* have ventured into our *zenanas*, where even the sun's rays cannot enter. The Bengali will never forget this indecent persecution. The cup of the Englishman's iniquity is going to be full. In the realm of God this demoniac unrighteousness will surely be destroyed.

YUGANTAR,
May 12th, 1907.

74. The same paper writes as follows :—

A call to Bengalis to get prepared. There is no more time to remain idle and lethargic. There is no more time to remain steeped in luxury, after making over one's own charge to others' hands. O Bengali, awake and awaken. O Bengali, get prepared to defend the honour of your women. There is no more time to remain asleep.

If death comes, let it come. Why should you fear death, which is the general lot of humanity?

The Bengali must get ready to defend his religion, his society and the honour of his women. The plague has within the last few years reduced the country to a desert, and famine is devastating the land. This fragile human body can be destroyed in a moment. Where is, then, the dunce who will not exchange it for glory that will last to the end of the ages?

DAILY HITAVADI,
May 12nd, 1907.

75. The *Daily Hitavadi* [Calcutta] of the 12th May quotes the following from the *Moslem Suhrid* newspaper :—

The party responsible for the disturbances in Eastern Bengal.

"There is no knowing whether a *Kayastha* or a Brahmin, a *Dom* or a *Chandal* broke the image of *Basanti* at Jamalpur with his kick, but the Hindus are laying the blame at the door of the Musalmans. This false accusation makes us inclined to break the necks also of those liars with kicks. Have not the Musalmans of Eastern Bengal that strength in their hearts?"

The above will show whether it is the Hindus or the Musalmans who are responsible for the disturbances in Eastern Bengal.

HINDI BANGAVASI,
May 13th, 1907.

76. Referring to the remarks of its contemporary, *Capital*, of a

Ill-feeling between the Hindus and the Muhammadans.

recent issue, that it is a certain wicked fellow that has for his personal aggrandizement prejudiced the Government against others, with the result of having created the present ill-feeling between the Hindus and the Muhammadans, the *Hindi Bangavasi* [Calcutta] of the 13th May says that either *Capital's* view thus set forth should be criticized, or the wicked fellow referred to should be banished the kingdom, otherwise the fire of anxiety and discontent will continue burning in the heart of the people.

HINDI BANGAVASI,

77. The same paper feels indignant at what the *Englishman* has just

The mutilation of *Kali's* image and the *Englishman*.

remarked about the mutilation of the image of the goddess *Kali* by the Muhammadans. Its contemporary, says the paper, seems to mean that it does not mean much to destroy an idol made of clay that is ultimately carried in procession and then thrown into the river.

HINDI BANGAVASI.

78. Anarchy, says the same paper, has reached its acme in Eastern

Anarchy in Eastern Bengal.

Bengal, where the Muhammadan rowdies have been seeking, by force, conjugal relationship with the Hindu widows who have been fleeing from place to place to elude their vigilance in order to preserve their chastity. The Muhammadans vaunt of their having the support of Government and the Nawab of Dacca in their wicked pursuit. They have been committing enormities in broad daylight, but the Government has not as yet considered it necessary to take serious notice of their villanies. Does not this, says the paper, compel one to doubt the existence or non-existence of British rule in India?

SWADES,
May 13th, 1907.

79. The *Swades* [Calcutta] of the 13th May writes that it seems as if in

"Self-defence by the Hindus."

various parts of Eastern Bengal the lives and property of the Hindus and the honour of their women will no longer be safe. Those who are charged with the duty of protection are indifferent in the discharge of their obligation. One sees no evidence of the duties having been discharged so as to have repressed the rowdies quickly. Gurkhas are being sent on, Hindus in many cases and Musalmans in some are being arrested. But the trouble is not coming to an end thereby. After trial the *gundas* will be punished. But to the class of *gundas* concerned in the present outrages, imprisonment is in no way deterrent. They have robbed the Hindus of their all. They are marrying Hindu widows in the *nika* form.

The Hindus are no doubt numerically weak, but even a worm turns when it is trampled on. They will of course be destroyed in an unequal struggle,

but how is that to be helped? When those from whom protection was looked for are unwilling or unable to protect, it is in their own hands that the duty of protecting the images of the gods they worship, and of protecting their wives and sisters and daughters lies. They should not take the aggressive. The *masjid* of the Musalman is a place worthy of respect. But let not those who come forward to outrage their idols and their females be regarded as neighbours, as countrymen or as Musalmans. They are the basest of men, they are demons, who have no right to be accorded the ordinary treatment of civilised society. Let them see that nobody again succeeds in demolishing an image of their gods, so long as they are alive. Let nobody succeed in touching the person of their females until they have drawn their last breath. What is there to fear in dying in an unequal fight? They may die of malaria, of cholera, of the plague and of what not. It is a question of a few days sooner or later. If they can die while defending their gods or their females, they will win glory on earth and immortality hereafter. Let them not be afraid.

80. The *Sandhya* [Calcutta] of the 13th May has the following :—

SANDHYA,
May 13th, 1907.

"The great force of India." It is only atheists who cannot see force in the country. The great force which lies latent in the inmost recesses of India is capable of bringing about a convulsion on the vastest scale, but unfortunately it is asleep and stupefied. The deep sleep of this insensibility will now have to be broken. It does not seem that there will be much delay in the breaking—the breaking has begun, selected sons of the mother have awaked, and they are working patiently and slowly. Special preparations are in progress for what the Mother *Mahasakti* will become when she will sit on the throne of Anandamath (the abbey of bliss). Despair not.

Courage does not come unless one knows what kind of preparations are being made. Many wish to know how many firearms have been collected. It is not very difficult to collect arms. A bomb is being prepared of a kind which will revolutionise the modern style of warfare. Drilling, manoeuvring, parade movements, shouting and the like will no longer be necessary for fighting. This bomb is also very cheap and all can carry it about in their hands or pockets. There is no necessity for secrecy. They have not to be laid in, in numbers. It will do if they are manufactured as the necessity arises. And, moreover, with the men prepared, it does not take much time to collect arms.

But we are not in anxiety about arms. We want a band of *santans* (sons). Those who in spite of our present unhappy lot believe that the day of independence is approaching, who can boldly and heartily declare that they do not wish to die without seeing India free, let all such combine. It is only they to whom the faith has come that can work. The more this faith awakens, the more will the path of liberation be smoothed, and the means and methods come to be understood.

Awaken this belief, let men and women in bands declare that they will not die without seeing India free and then see for how much longer they succeed in committing acts of *gundaism* like the arrest of Lajpat Rai. Be not afraid, judge thyself but do not belittle thyself, place thy reliance in the great power of India and begin to work for gaining independence.

81. The *Sandhya* [Calcutta] of the 14th May writes as follows :—

SANDHYA,
May 14th, 1907.

"Throw away the fashionable stick and take up the *lathi*." A *feringhi* correspondent of the *Englishman* says that it strikes terror into one's heart to see the Bengali volunteer *lathi* in hand. Brethren, truly, truly, have the *feringhis'* hearts been struck with terror. Do not lose this auspicious opportunity. There is no other work to do now. Keep yourselves solely engaged in the talk of saving your houses, property, honour and rights. A *Rishi's* work is to perform *yajnas* (sacrifices). But if *Rakshashas* (demons) come, they must be driven away first, and then it will be possible to perform *yajnas*. At present, think less of education and holding meetings and do that which alone can save your houses. Let every village, every quarter, every *hat*, every house be turned into a fort. Let there be *lathis*, *sarkis* (pikes), sword-sticks and daggers in all hands. Abundant supplies should also be laid in of bows and arrows and of that *Kali Mai's boma* (Mother *Kali's bomb*) of ours. It has not to be set fire to; it has simply to be thrown with a little force or dropt

from a height among a band of *gundas*. As soon as it is thrown down you hear a sharp sound and ten to twenty men brought down. It entails no cost to prepare this *Kali Mai's boma*, and it does not require to be stored in large quantities. These bombs can be prepared according as they are required. Bengalis, do not allow the *feringhi's* charm to fascinate you any longer. The *feringhis* have been frightened. This is the opportunity. Stand up once, and we shall see who can press us down.

SANDHYA.
May 14th, 1907.

82. The same paper exhorts the musical, theatrical and such like parties in Calcutta to turn their attention from music to manly sports. Music is for amusement and is fit for peaceful times only. But is there peace in the

country now? The votaries of music should now prepare themselves to protect the lives and property and the honour of themselves and their countrymen. The musical halls should be transformed into grounds for *lathi-play*. Effeminate plays such as cards, chess, &c., should be abandoned as poison. Every musical association should be transformed into a strong regiment. Your mothers and sisters, concludes the writer, will then be able to sleep with light hearts and bless you, and their blessing will give you victory everywhere.

DAILY HITAVADI,
May 14th, 1907.

83. The *Daily Hitavadi* [Calcutta] of the 14th May writes as follows:—

Demoralisation caused by peace. The *Englishman* truly said, "Nations rot in peace." So long we were blind to this truth. We extolled the peace which the English gave us and blamed the Musalman rule for the unrest which prevailed under it. But now we see what harm peace has done to us. In Jamalpur, Comilla, Dewanganj and other places the ruffians broke the images of our gods and goddesses and even polluted them with urine, but none of us sacrificed his life in an attempt to save them from the outrage. If Hindu shrines were desecrated and the images of Hindu gods and goddesses were demolished under Musalman rule, this was done only after hundreds of Hindus had shed their life-blood in the struggle. But alas! not one head has been sacrificed in Eastern Bengal in the struggle to save the honour of the Hindu religion. It is a disgrace for which the inhabitants of other provinces in India are justly taunting the Bengali Hindus.

DAILY HITAVADI.

84. The same paper says that the Nawab of Dacca has told a correspondent of the *Empire* newspaper that quarrels between Hindus and Musalmans will take place in Rangpur, Tippera and Barisal. Signs of unrest have already appeared in the last place and the image of a Hindu deity has been secretly mutilated. In this state of things Government can easily find out the real mischief-maker. But if it does not really mean to prevent these disturbances, what is the use of pretending to be willing to do so?

The real mischief-maker.

85. The *Sandhya* [Calcutta] of the 15th May has an article headed "Are ye dead?"—a question which, it says, is wrung out of it in its disappointment and shame at their conduct in retreating before, instead of manfully resisting, the outrages which are being offered to their gods, to their homes, and worst of all to their females.

SANDHYA,
May 15th, 1907.

"Are ye dead?"

86. The same paper writes:—

"Secret information. Terrible news."

Our own detective (spy) has given us information that a telegram has come to the Police Office here from Simla to the effect that firearms are being imported into India on a large scale from the North-Western Frontier. The fear is there will be trouble with the Sikh and Gurkha sepoys. How goes it with the sepoys in Bengal? The authorities at the Simla Hills have taken fright. There is trouble on all sides. No news is coming of the terrible incidents which are happening at Rawalpindi and Lahore.

Furthermore, people are soundly thrashing a *feringhi* whenever they are coming across one. And here, whenever a *feringhi* is seen, the boys throw brickbats at him as they get the opportunity. And thrashing the European soldier is continuing. The *feringhis* also are getting thrashed. To what pass have they come? Those *feringhis* who used to walk defiantly through the heart of the city are to-day alarmed. They all carry pistols in their pockets and generally avoid the native quarters of the city.

SANDHYA.

In the Punjab the people are subjecting the Deputy Commissioner to personal insults in public. The *feringhi* missionaries, male and female, have stopped going into the interior of the villages.

The *feringhis* are laying the axe at their own feet. They suppose that by arresting Lajpat Rai they will stop everything. If they had said to-day that ten heads out of every thousand were to be cut off, people would not have been pained to the extent to which their inmost feelings have been lacerated by the deportation of Lajpat Rai. He is not Lala Lajpat Rai, he is *Raktabi*, (the name of a demon every drop of whose blood gave birth to a multitude of demons).

Furthermore, the *feringhis* are stopping the holding of meetings. Let them stop it and then they will see what leads to what. Preparations in this connexion will soon be made. The *feringhi* has got afraid. Bipin Babu has come to Calcutta. And soon steps will be taken after a consultation. A move must be made this time by which the *feringhis* will be checkmated and then will sense come to these darling fellows.

87. Writing on "Our future," the *Daily Hitavadi* [Calcutta] of the

DAILY HITAVADI,
May 15th, 1907.

"Our future."

15th May puts it to the officials to explain how is it that there were no breaches of the peace between Hindu and Musalman in Eastern Bengal last year, when *swadeshi* meetings used to be held in almost every town and village in the province, and that there are such breaches at the present time, when *swadeshi* meetings have dwindled in number, when the *swadeshi* idea has spread largely amongst Musalmans, and when *swadeshi* things have become cheaper and therefore less objectionable than before to the poor Musalman *raiyat*. Why, again, should the Musalmans be so ungrateful now as to forget how, during the famine last year, their miseries were alleviated by the Hindus?

There is a deeply hidden reason for this, which is not unknown to the officials, but saying which in public would be to commit a criminal offence. But all who have paused to consider whether it is the Europeans or the Musalmans who have most to lose by the *swadeshi* agitation will understand why after such a long period from the commencement of the agitation, riots have broken out between Hindus and Musalmans in Eastern Bengal, and meetings in that province have been placed under restrictions.

So much for Eastern Bengal. What the future has in store for Western Bengal, none can tell; but the people in that province must prepare themselves for any misfortune that may await them, and continue to follow the course of duty they should now determine upon. Let all remember Lala Lajpat Rai's parting words, "What God does, He does for the best." Not deportation, but even death must be faced with rejoicing.

Government may stop meetings and gag the press, but it will not achieve its purpose. Bengalis will not be dependent on others for the necessities of daily life. The work of the *swadeshi* agitation will continue extending gradually and without fuss, until finally the European merchant, who is as a demon in possession of the dying industries of the country, will have been completely exorcised.

It is upon themselves that the future of the Bengalis depends. A commercial war between England and India has been declared, in which for India success means her restoration to her former place amongst the civilised nations on earth and failure means extinction.

88. A Rawalpindi correspondent of the *Bharat Mitra* [Calcutta] of the

BHARAT MITRA.
May 11th, 1907.

Panic in the Punjab.

11th May describes at great length the disturbance in the Punjab and the panic and unrest amongst the local people incidental thereto.

89. The *Daily Hitavadi* [Calcutta] of the 11th May has the following about Lala Lajpat Rai under the heading "Self-immolation":—

DAILY HITAVADI,
May 11th, 1907.

"Self-immolation."

The 9th of May, 1907, Thursday, will be regarded as a very sacred day in the history of India. On this auspicious day, at the command of alien rulers, Lala Lajpat Rai, the worthy son of the holy province of the Five Rivers, quietly left his country in his desire for its good. On the day of this agitation of ours, which has at its root the achievement of nationality, Lala Rajpat Rai, the worthy son of Mother India, has sacrificed

his own self at the feet of the Mother. The officials have declared him to be a fomenter of disturbances. His offence was that on the authorities having been prepared to unjustly enhance the land-tax of poor and illiterate cultivators, he tried to explain to the latter the injustice of their action. For this most sacred work he has been exiled. It has been decided that this sinful country is unworthy to hold a virtuous soul like his. We hear that he will be sent to the Andamans. If that is done, the Andaman Islands, which were so long frightful to men as the abode of thieves and dacoits, will be sanctified at the touch of the dust of this righteous patriot's feet. We do not know how long this great soul will have to suffer the miseries of exile in this manner. Perhaps the authorities will not permit him to see the face of his motherland again in this life. In consequence of this heartless conduct of the English rulers towards the great Lajpat Rai, whom the poor and the destitute in the Punjab considered as their only friend, we expect to see the rise of hundreds of Lajpat Rais in the province of the Five Rivers. Just as from every drop of the blood of *Raktabij* many new heroes arose, so as a fruit of the persecution of the great patriot hundreds of heroes, devoted to the Mother, will arise. Fortunate Lajpat Rai! Fortunate art thou. Fortunate is your mother, the mother of us all, who has held a righteous soul like yours in her womb.

Unworthy sons of the Mother though we are, we are to-day considering ourselves fortunate in uttering your praise. Your exile—this persecution for your motherland—is infusing unbounded enthusiasm in our drooping hearts. Remembering your sacred deeds, the youths of the country will be prepared to devote themselves with fresh zeal to the service of the motherland. The glowing example of your dauntlessness and self-renunciation is creating fiery sparks of enthusiasm in the hearts of all young men from the Himalayas to the ocean. What a sacred day is this for us! What unforeseen power of self-immolation!

SANDHYA,
May 10th, 1907.

90. The *Sandhya* [Calcutta] of the 10th May writes:—

The fiftieth anniversary of the outbreak of the Sepoy Mutiny.

To-day is the 10th May, the fiftieth anniversary of the sepoy war. It is the duty of all to-day to remember the great hero and lover of his country, the Nana Shahib. Be not misled by a study of the false history of the *feringhi*. It is part of the nature of the *feringhi* to represent as all white where they are themselves concerned, and as all black where others are in question. In their opinion Seraj-ud-dowla was a monster and Clive was a man of blessed memory. Seraj-ud-dowla was not at all a monster and Clive was a dishonest thief; a *gunda*, a hero without having fought a battle. And the oppressions which the *feringhis* committed on the occasion of the sepoy war would not bear telling. Oppressions upon women, murders, *looting*—they did whatever they chose—such as even demons shrink from. They went so far that out of marriage parties passing in procession, bridegroom, priest, barber and others were hanged on trees on the wayside. The histories contain absolutely no mention of these things, only the Nana Shaheb has been painted in devilish colours and men of their own party have been made out to have been heroes. A new history will have to be written on this subject. May we be blessed by remembering on this, the 10th May, the famous deeds of the Nana Shaheb and the men of heroic character who surrounded him.

DAILY HITAVADI,
May 11th, 1907.

91. The *Daily Hitavadi* [Calcutta] of the 11th May writes as follows:—

The anniversary of the mutiny.

On Friday, the 10th of May 1857, the Sepoy Mutiny first broke out at Meerut. Fifty years after, on Friday, the 10th of May 1907, all India has been startled at the news of the banishment of Lajpat Rai, the Punjabi patriot and popular leader.

BURDWAN SANJIVANI,
May 7th, 1907.

92. The *Burdwan Sanjivani* [Burdwan] of the 7th May writes that if by *swaraj* is understood the possession of the full rights enjoyed by the citizens of the British Isles

swaraj.

in the matter of the government of the country, then it must be said the moderates do not want real *swaraj*, but would be content with only the shadow of it, and that the *swaraj* which the extremists want is real *swaraj* and is an ideal worth aiming at. If, however, *swaraj* in this latter sense is to be gained, Indians must either cut off all relations with the English *raj*, or compel the English to leave to them all rights in the matter of the government of their

country. Without pausing on the present occasion to inquire whether this is easy or difficult or even impossible of attainment, the question may be discussed on the present occasion as to what will be really gained by the people of India with the gaining of *swaraj*.

It is thought nowadays that with the gaining of *swaraj*, all the people's wants and grievances will be redressed thoroughly. No more then will hundreds upon hundreds of people in the country be allowed to die of famine all the while that public money was being spent on a Lieutenant-Governor's ball-room or a Plassey memorial. The indigenous industries will then flourish, the country will not then be impoverished by foreign merchants sucking away its wealth. The high offices of State will then be filled by the natives of the country and no longer be monopolised by foreigners. Indians will not be then shut out from the enjoyment of various conveniences and rights which foreigners only now enjoy. Generally speaking, it is thought that with the advent of *swaraj*, the people of the country will not have to live any longer dependent and impoverished lives, but will become happy.

But will *swaraj* really bring in its train all these beneficial changes? A review of the present condition of the country suggests that the gaining of *swaraj* will not bring any special enjoyment to the people, but will rather add to their miseries; that *swaraj*, in short, will prove a kind of the fabled Dead Sea apple, attractive only on the outside.

For expressing such a view in these days, one may perhaps be denounced as a flatterer and a slave. But let those who denounce pause and reflect on the present condition of the race, judge whether there is any nationality amongst them, whether they are fit for *swaraj*, and then they will see that although a national feeling may be present in particular provinces of India, and although individuals may be fit for conducting *swaraj*, India as a whole is not yet fit for *swaraj*. How many Indians have learned to work with a single eye to the interests of the nation as a whole, sacrificing their own interests? Have Indians understood how the individual's interests have to be merged in the nation's interests? See the manner in which the *swadeshi* agitation is being conducted and the system of local self-government conferred by Government is being worked. As regards the former, the papers report thousands of men as taking vows in the name of their Mother and of the land of their birth thenceforward not to use *bideshi* things again. But let an inquiry be made into the extent to which these vows are being observed in the daily lives of these men. Then as regards local self-government, no such influences as personal requests, flattery, the spending of money, &c., are absent from the elections which are held from time to time in this connexion. Furthermore, the candidates for election at the time of soliciting votes make all sorts of promises to redress the voters' grievances, but they forget them all once they are elected.

Swaraj is a thing to be aspired to, and all Indians ought to aspire to it, for without a high ideal, no advance or progress is possible. Nevertheless, one ought not to be eager to get a thing unless one knows how to use it. For if such a thing is accidentally got hold of, trouble ensues when it is put into use ignorantly. There is a time for everything. The fact that the efforts to gain *swaraj* have at the very start been coincident with widespread Hindu-Musalman disturbances, does not augur well for its future success. *Swaraj* is a goal far distant yet, but, nevertheless, there have been splits in the camp of the partisans of *swaraj*, and the English are regarding the Indians as seditiously disposed. Let it be repeated that the time to work for the achievement of *swaraj* is not yet. For the people of India, there is much yet to learn and to be tested in. If they succeed in these tests, then will the time be judged to have come for the gaining and conducting of *swaraj*. When that time comes, any efforts to gain *swaraj* are sure of success.

93. The *Sanjivani* [Calcutta] of the 9th May has the following:—

Bengalis, make a stand for self-defence. The lives and property of Bengalis, the precious virtue of their mothers and sisters are being unresistingly looted; the images of Hindu gods and goddesses are being smashed into fragments; the officials are unable or unwilling to protect the Bengalis. But the

SANJIVANI,
May 9th, 1907.

Bengalis must defend themselves and defend the honour of their mothers and sisters.

These oppressions upon the Hindus are being committed by a class of ignorant Musalman *gundas* in Eastern Bengal. But the Hindus must remember that there is no animosity between Hindus and Musalmans, who, with common interests, have lived in this country in peace and happiness for a very long time. Who ever heard of oppression like this which makes one's hair stand on end to hear of, on the Hindu by his Musalman neighbour? The Hindus have no animosity towards Musalmans. The Hindus will not take the lead in hurling any offensive weapon on the persons of their *swadeshi* Musalman brethren. But in an anarchical country, for the defence of life and property and of the honour of mother and sister, the Bengali will fall like an uplifted thunderbolt on the assailant. Bengalis, if you wish to live on, set yourselves without delay to preparing for self-defence. If you cannot defend yourselves, then prepare to die like men. If you cannot do even that, if you cannot come forward even to defend the honour of mother and sister, then get killed like dogs and jackals by strokes from the *lathis* at the hands of rowdies.

Did Bengalis at no time prepare for self-defence? Time was, when in every village the alarm giving drum sounded requiring self-defence from the *dacoit* at the very possibility of danger, when the villagers rushed out in bands, flushed with spirit and carrying *lathis*, spikes, shields, swords, &c., when they defended themselves against the assailant without waiting for assistance from the police.

The hope of peace in Bengal has fled. Bengalis must again prepare for self-defence in every village as of old.

Let a system of drums be instituted again in every home and village, which will sound at the attack of an assailing party, and let all rush spiritedly in the direction from which this drum sounds, to save the honour of mother and sister.

Government has taken away firearms. But the assailants do not carry firearms either. If they dare attack with *lathis* and lances, cannot you collect weapons for self-defence?

Hindus have a source of strength in their intelligence. Cannot they devise means for self-protection? An intelligent man can, while protecting his own arms with some hard covering, bring his assailants into trouble with the aid of syringes injecting sulphuric acid.

And did not the bow and arrow wielded by the Bengali prove highly serviceable at one time? Even now savage races can with the assistance of the bow and the arrow succeed in putting in a good spell of fighting.

We know that these weapons are as nothing beside the modern offensive instruments of scientific precision. But, then, neither do the assailants carry rifles, guns or Dum-Dum bullets.

Let all able-bodied males in each village prepare for self-defence, and practice military drill, and the arts of retreat and giving chase.

Shall we continue even now to keep our womenkind delicate-limbed? No, no longer so. Place sharp weapons in their hands, which may preserve their virtue by drinking the blood of the demons, their would-be assailants.

The Jews in Russia have suffered no end of oppression at the hands of the officials and of the infuriated Russians. They are few in numbers, but not indifferent to or backward in self-defence. Jewish women do not faint at the attack of enemies. Their enemies are numerically overwhelming: Jewish men have realised that death is certain. But death should be met after a struggle for the defence of female honour. The men have taken up a firm stand with the women at their backs, firearm in hand, and pouring forth shot at their enemies. The Jews are firmly resolved that a struggle must be made for the honour of the women so long as life lasts. And this vow has on many occasions saved many a Jewish female from the hands of her enemies.

Bengalis, defend the honour of mother and sister. Bengali female, take the scimitar into thy hand, and assist thy husband, son and brother in the work of self-defence.

But courage is required first of all. The bad characters, though large in number, have not begun rioting with a vow to die rather than withdraw from

the struggle. On the other hand, those whose lives, property and female honour are being *looted* may be few in number, but they may be unconquerable in resolve. The enemy must be defeated, else death or something worse than death is inevitable. With a feeling of desperation even the weak may achieve the impossible. The difference in bodily strength between the Bengali-Hindu and the Bengali-Musalman is trifling. Hindu, be not eager to fly. The weak and the timid will be harassed everywhere. Whither will you fly? Let all brace up their hearts with courage, adopt means for self-defence in every village, make a firm and united stand for self-protection, and the weapon of the assailant will be arrested in sheer dismay.

94. The *Hitavadi* [Calcutta] of the 10th May writes as follows:—

The Indian's respect for the English nation.

That day is gone when white men might consider black men as cats and dogs, and nevertheless, the latter would greet him with low *salaams*. The respect and reverence which the noble hearts of the old race of Anglo-Indians won from the Indians for the English nation, has been lost in contact with the narrow and malicious spirit of a later race of Anglo-Indians. People have now been convinced that the Englishman's generosity is mere talk. His only concern is his self-interest. Where his interest is at stake, there is no sin on earth that he cannot commit. The Englishman now desires to extort our reverence with the terror of firearms. Is this not madness?

95. The fact that the Indians are thus being robbed by the foreigners of

The Indians and the natural products of the country.

what they are naturally entitled to as their birth-right, says the *Hindi Bangavasi* [Calcutta] of the 13th May, involves the question of "eyes and no eyes." Though exercising visual power, the Indians are practically blind, or else how would they have lost sight of the natural products of their country, such as coal, tea, &c., and failed to work them in a way which has opened a vast field of business to the foreigners, tending to their becoming men of fortune?

HITVADI.
May 10th, 1907.

HINDI BANGAVASI,
May 13th, 1907.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 13th May, 1907.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 18th May 1907.

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II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

524. The *Bengalee* accuses Mr. Kingsford, the Chief Presidency Magistrate, of showing a bias in favour of his countrymen when administering justice in which Europeans are the accused and Indians the aggrieved parties. This conclusion is drawn from his dismissing and pronouncing as trivial the complaint of Gour Mohan Mullick, a Custom House *sircar* in the employ of Messrs. Gladstone, Wyllie & Co., who charged Mr. R. Beatty, a Custom House Appraiser at No. 7 shed of the Port Commissioners' Jetty, with assault. A contrast is drawn between this case and that in which a soldier, who, instead of receiving at least six months' rigorous imprisonment, was merely fined for committing a serious assault upon an old Indian.

BENGALÉE,
8th May 1907.

(d)—Education.

525. *Bande Mataram* considers that the real object of the new circular is to put a stop to the system of national volunteers which is growing up in Bengal, to use the Universities as an instrument for stifling the growth of political life, and incidentally to prevent men of ability and influence in the educational line from becoming a political power. Lord Minto's present action is inconsistent with his treatment of Sir Bampfylde Fuller. Such systematically drastic measures as have now been introduced by His Excellency to discourage political life and patriotic activity among the young have not been adopted even in Russia. It will result in preventing all self-respecting patriots from entering or remaining in the Government Educational Service, compel all private schools and colleges to break off connection with the Government University, and lead to the extinction of the latter and the development of a National University. For this reason the circular is welcomed and the journal hopes that its provisions will be stringently enforced.

BANDE MATARAM,
8th May 1907.

526. The *Bengalee* condemns the Resolution just issued by the Government prohibiting students, teachers, and professors from participating in political agitation, and considers it most inopportune in view of the lawlessness and anarchy established by Muhammadan rowdyism in the new province. It reminds the Government that the "Carlyle circular" proved a failure and the "*Bande Mataram* circular" had to be withdrawn. There has been sufficient evidence to prove that repression has the effect of increasing the spirit of resistance, and although the measure in question was tried successfully in Bombay several years ago, the great change which has taken place within the last two years in the attitude of the public mind should not be forgotten, and the Government must accommodate its policy to the new spirit, so as to avoid a conflict with the people. By thrusting its views upon the University, the Government offers that body a deliberate affront which calls for some notice. If a University is subjected to such treatment, it may as well be converted into a department of the Government, controlled by an officer of the Government and subject to rules and regulations which may then be modified and altered at pleasure.

BENGALÉE,
8th May 1907.

527. The *Amrita Bazar Patrika* in a lengthy article vilifies Government for issuing the circular restraining pupils, masters, and professors from mixing in politics, instead of affording the Hindus protection against outrage and oppression. Musalman fanaticism, backed by official support and encouragement, has resulted in the reign of lawlessness, hooliganism, and anarchy in Eastern Bengal. Realizing the weakness and imbecility of the Local Government, the people were confident that the Government of India would save the situation, but "instead of the bread they expected they have received stone." The action of the Supreme Government indicates fear lest the young Indian volunteers armed with *lathies* should wrest the country from the English. The rulers are, however, mistaken in thinking that students have taken to *lathies*, as most of the volunteers who did good service at Comilla and elsewhere in checking Muhammadan rowdyism were not schoolboys or college students. This

AMRITA BAZAR
PATRIKA,
8th May 1907.

circular is a revised edition of the "Carlyle circular" which was condemned in Parliament and afterwards withdrawn, and it is surprising that Lord Minto, who was so strongly opposed to the first one, should associate himself with the latest product of Sir H. Risley's brains.

BENGALIEE,
10th May 1907.

528. In reviewing the present unrest, the *Bengalee* writes that the darkest period of Moslem anarchy, when that empire was falling to pieces, could not have been worse, than

The present crisis.

the present state of the country. The strength and justice of the British Government appear to be declining. The journal regrets that while anarchy and lawlessness are spreading havoc, the Government at Simla busies itself with issuing a resolution for the repression of political agitation, which will result solely in the education of Indian youths passing out of the hands of Government.

BANDE MATARAM,
11th May 1907.

529. *Bande Mataram* is gratified at the outspokenness of the Madras Press

The Madras Press on the Risley circular.

in discussing the Risley circular, and wishes that the Bengali Press, which is mostly in the hands of educationists, had defied the threat conveyed in it by unanimously declaring, "Goodbye to your patronage, we refuse to sell our birthright for a mess of pottage." Every blow must now be resisted and every threat met by an answering challenge.

TELEGRAPH.
11th May 1907.

530. The *Telegraph* considers that the Government Resolution on edu-

The Government Resolution on education.

cation is a slur on the University and an attempt to trample on the right of the people. Unable to crush *swadeshim* by prosecutions and persecutions,

the Government, goaded to despair and madness, has adopted an attitude of indifference towards rowdiness in East Bengal and now issues the circular in question under the impression that students supply the energy which sustains the movement. The English system of education is responsible for encouraging the students to take part in political affairs, but as this system has been found defective, the circular will prove a blessing in disguise if it stimulates in the people a desire for true education, which makes one fit to fight the battle of life.

(h)—General.

MOSLEM CHRONICLE,
4th May 1907.

531. The *Moslem Chronicle* gives the real account of the Jamalpur riot,

The Jamalpur riot.

showing that the whole mischief was due to the insensate *Bande Mataram* volunteers, but for whose

organised *gundaism* and uncontrolled bumptiousness nothing would have occurred. The foolish and perilous excess to which boycott and picketing is being carried, resulted in some of the volunteers being wounded and one of the rioters finding a watery grave. It is hoped that the Hon'ble Mr. Hare and his able Chief Secretary will take note of the conduct of the local Hindu Inspector who is accused of being responsible for the disturbance, and charged with having actually instigated and incited the so-called volunteer *gundas* to acts of lawlessness. The Hindu police both at Comilla and Jamalpur were in secret alliance with the rioters, and their conduct demands very serious notice.

BENGALIEE,
7th May 1907.

532. The *Bengalee* commends the *Statesman's* account of the Jamalpur

The story of Jamalpur.

disturbances, as it corroborates what has appeared from time to time in the Bengali newspapers and

gives the lie to the false stories which have appeared in some of the Anglo-Indian papers, whose sole object apparently has been to defend official incompetency. A grave indictment is made against the local officials, and it remains to be seen if the Government will direct an independent enquiry.

INDIAN MIRROR,
7th May 1907.

533. The *Indian Mirror* claims to have warned Government for some

The growing unrest in India.

time past against the dangers of a policy of indifference to the present political aspect of the

affairs in India, and regrets to find that its apprehensions have now come to pass. Any measures to prevent such outbreaks as have recently occurred at Jamalpur, Lahore, and Rawalpindi will be ineffectual unless the causes of the popular unrest are dealt with. Political speeches and demonstrations should be discontinued for the present, and the leaders should try their best to allay the public unrest, which, if allowed to grow will result in a serious disaster. The Red Pamphlet should be speedily suppressed, and Indian journals

should not lend themselves to circulate wild and exaggerated reports calculated to disturb the public tranquillity.

534. The suggestion of "Max" in *Capital* to punish District Officers for failing to keep the peace in their respective districts is strongly approved of by the *Amrita Bazar Patrika*, which recommends the dismissal of such officers who show special incompetency in this respect. The journal accuses the officials of being responsible for the seething discontent in the country, but finds both in the case of East Bengal and the Punjab, that the real authors of the mischief have been left alone, while the innocent Hindus and their respected leaders are subjected to relentless persecution. "Nay more; while the authorities are pouring out their vial of wrath upon the devoted heads of the Hindus, they are licking the dust off the feet of Musalman rowdies and keeping them in good humour to serve them as *lathials* to beat the Hindus." The responsible rulers seem to be still ignorant of the fact that their subordinates have brought British rule into the greatest possible contempt by their hooliganism and high-handed proceedings.

AMRITA BAZAR
PATRIKA,
7th May 1907.

535. *Bande Mataram* resents the action of the *Englishman* in supporting the soldier who was recently fined for assaulting an Indian, by opening a fund for his benefit. As a member of the ruling race the soldier considers he has every right to take the law into his own hands when dealing with "natives." But "the man is worthy of the service." If attempts to cheat are to be punished with blows by the victim, then Clive should have been the first to suffer at the hand of Omichand. Misconduct on the part of soldiers will not cease till the Indians learn to retaliate. The latter should therefore "organize measures of self-defence and determine to have tooth for tooth and eye for eye."

BANDE MATARAM,
8th May 1907.

536. *Bande Mataram* gives publicity to a discovery made by a Hindu gentleman who, mixing in disguise with the Muhammadans in East Bengal, learnt that the Maulvis are preaching the existence of a contract or treaty between the Nawab of Dacca and the British Government in which the partition is said to have been made in order to hand over East Bengal to the Nawab, and that if the Muhammadans can succeed in putting down *swadeshi* and *Bande Mataram* the transfer will be unconditional. For the fulfilment of their part of the contract the Muhammadans are encouraged to violate all Hindu women and marry by *nika* Hindu widows and virgins: in this way they are to exterminate the Hindu population. If the Hindus make any complaint, the Government engages to punish only by a nominal fine at the rate of Rs. 2-8 for every widow violated and Rs. 5 for every married woman. One can imagine the effect of such preaching on an ignorant and turbulent population like that of Mymensingh, already inflamed against the Hindus by the propaganda of Nawab Salimullah and his Moslem League, and by the heavy bribes and promises of support Sir Bampfylde Fuller and his progeny and Anglo-Indian papers like the *Englishman* have held out to them. Repression by rape, usually associated with the Turkish Government, has also been practised by the allied European troops in China and by the English in Ireland, when Sir Watkyn Wynne and his Welsh Horse were loosed upon Southern Ireland and boasted that they had not left a single Irish maiden unviolated in the whole province of Munster.

BANDE MATARAM,
8th May 1907.

Whoever is responsible for this infamous propaganda in this country, the journal warns the Government that if they tolerate any longer the issue of these circulars or such preaching by the Maulvis, the people will inevitably hold them responsible.

How far the turning of the popular hatred against the British Government will be helpful to the maintenance of the British connection with India, it is left to the statesmen at Simla, Shillong, and Darjeeling to judge.

537. By issuing the Resolution on political agitation, which is but a revised and enlarged edition of the Carlyle circular, the Government has, says the *Bengalee*, dealt the last fatal blow at popular faith in British justice. It adds insult to injury and will exasperate the Hindu community beyond

BENGALÉE,
9th May 1907.

The Government of India and repression.

measure throughout India. Repression serves to develop national consciousness, but is quite opposed to the professions of sympathetic administration avowed by the rulers. The Government is responsible for the unrest created by the partition, and punishment and suppression by repression will intensify the popular excitement.

INDIAN MIRROR,
9th May 1907.

538. The *Indian Mirror* demands immediate justice in the matter of the outrages on women by Muhammadan mobs, and warns the Government that unless steps are taken to stop them at once, the gravest dangers

Our women—Alas for the outrages on them!

are sure to come and the sins of the people will be visited upon those who have it in their power to check the evil. Life without honour has no value, and these misdeeds should be regarded as a visitation to call the Bengalis to their duty towards their women. If the purity of women is no longer safe, it is time the people stood on the offensive and defended at any cost.

INDIAN EMPIRE.
9th May 1907

539. The *Indian Empire* deplores the fate of the Hindu women in the disturbed districts of East Bengal and is indignant that the Government has done nothing to punish the offenders or make a serious attempt to put a

Condition of women in the disturbed districts.

stop to the outrages. If a European lady had been treated in the same way the whole machinery of Government would have been employed to hunt out the offenders or deal summarily with them, but no one cares to trouble, as only Hindu ladies are the victims in these cases.

BANDE MATARAM.
14th May 1907.

540. A correspondent signing himself "A Volunteer of Faridpur" writes to *Bande Mataram* condemning the Arms Act and advocating its being nullified by forcible disobedience of its provisions.

The Arms Act in India.

Government disarmed the people, but instead of helping them in their distress and difficulty, it is not only apathetic but directly sympathetic with the new movement of the Muhammadan rowdies. There can be no doubt that the Government has been fostering disunion among the Hindus and Muhammadans, so instead of resorting to petitions and prayers the people are advised to have recourse to self-defence and self-reliance. The watchword, at least for the present, should be defence and not defiance, and the people should never draw their swords against their countrymen. "In unity lies the strength which is needed to-day."

AMRITA BAZAR
PATRIKA,
9th May 1907.

541. To the *Amrita Bazar Patrika* it is inexplicable how the English people, who were so excited and indignant at the

Something like Bulgarian atrocities.

Bulgarian atrocities, should not offer a word of sympathy or regret at the far more atrocious acts which are being perpetrated upon defenceless Hindus, male and female, in Jamalpur and other places, especially when they have an undoubted claim for protection upon the rulers. During the Muhammadan rule the Hindus had the satisfaction of defending their own honour, life, and property, while now Musalman scoundrels have been let loose to do as much mischief as they can and the Hindus are not allowed to raise their finger in aggression. They have even been deprived of the right of private defence and are permitted to be trodden down like worms by Musalman hooligans. At Kishoreganj the Magistrate has ordered all license-holders to produce their guns at the thana, but the *Patrika* advises the latter to refuse compliance, as they have not abused the privilege and require the weapons for self-defence in this troublous time.

INDIAN NATION,
13th May 1907.

542. Reverting to the subject of the disturbances in Eastern Bengal, the

Anarchy in Eastern Bengal.

Indian Nation points out that the duty of the executive is to take punitive as well as preventive measures on an adequate scale and not dally with the evil. They have generally exhibited a lack of capacity and a spirit which cannot be too strongly condemned, and the inability to put down in three weeks a body of low-class rioters armed only with *lathies* reflects great discredit on the strength and majesty of British rule. The Hindus, too, have failed in their duty, for they should have protected their hearths and homes, their wives and sisters, their god, and goddesses up to the point of death. The journal contrasts the methods of working between Muhammadans and Hindus, and advises the latter to make their preparations for defence in silence and secrecy.

The Government, to retain its prestige, should not only be prepared for emergencies, but punish all offenders, compensate poor men who have been

rendered destitute, and restore the women who have been carried away. The offenders must be taught a lesson which will serve as a deterrent. The case is too serious to be trifled with, and if justice is not afforded by the British Government, the hand of the destroying angel from heaven will redress the imperfections of human justice and smite all culprits high and low.

543. Referring to the action of the Government with regard to deportation, *Bande Mataram* expresses the opinion that these persecutions will only strengthen the hands of the agitators and convert their alleged unseemly ebullitions of feeling into deep-seated plans and designs. "Communication between heart and heart, and mind and mind will be all the more subtle and effective."

BANDE MATARAM,
10th May 1907.

544. Writing on the subject of Lala Lajpat Rai's deportation, the same journal incites the Punjabis to show the bureaucracy, who would stamp them into the dust, that a hundred Lajpats will arise in place of the one taken away. "Let them hear a hundred times louder your warcry—*At Hindustan!*"

BANDE MATARAM,
10th May 1907.

545. The *Bengalee* is surprised to find that Mr. Morley, in spite of his experience at the Irish Office, should have approved of such extreme measures of coercion as the arrest and deportation of prominent agitators in the Punjab.

BENGALIEE,
10th May 1907.

The outrages in East Bengal have been a hundred times more serious, but no protection to life and property is offered by the Government, so long as the Hindus are the only sufferers, whereas a single riot in the Punjab leads the Government to resort to extreme measures to quell what is regarded as an incipient mutiny. If the Hindus of East Bengal had been like the Punjabis, their trials and tribulations might have received some measure of consideration at the hands of the authorities here as well as in England.

546. *Bande Mataram* writes in eulogistic terms of Lala Lajpat Rai's personal qualities, and while regretting the sudden parting from a friend, it considers that the Punjab leader has been very fortunate in being selected as the first and noblest victim on the altar of motherland. "Happy is he, for his mother has accepted his service and given it the highest reward for which a patriot can hope—the privilege of not merely serving but suffering for her."

BANDE MATARAM,
11th May 1907.

547. The *Bengalee* strongly condemns the action of Government in arresting and deporting Lala Lajpat Rai, but realizing that political liberty cannot be won except through the ordeal of suffering, the journal gives the assurance that the people are prepared to pay the price. Punishment without trial is an enormity of which any Government might well be ashamed, and such a proceeding which is unparalleled in British Indian history will arouse universal indignation. The Government may, however, rest assured that the popular leaders will not be deterred from doing their duty by this example of deportation, and a few more such cases will help to bring the people much nearer the goal than they could reach by their own unaided efforts.

BENGALIEE,
11th May 1907.

548. Commenting on Lala Lajpat Rai's deportation, the *Telegraph* expresses surprise at the adoption of a policy of repression by the so-called Liberal Government, and warns the latter that suppressed discontent is worse than a loud and open disquietude. All India sympathizes with the Punjab leader, and condemns the perverse policy followed by the short-sighted statesmen of the present day.

TELEGRAPH,
11th May 1907.

549. It is monstrous, writes the *Indian Empire*, that the British Government should have beaten all Russian methods by deporting Lala Lajpat Rai, who is never known to have said or done anything to incite people against the rulers. Condemnation without a trial is considered legal nowhere else in the civilised world except Russia, but the Penal Code has been purposely avoided in this case because there is no evidence to prove the man's guilt in an open enquiry. Such malicious misrepresentation proves the cowardice and meanness of the libeller, and intensifies the feeling which it is considered desirable to repress.

INDIAN EMPIRE,
14th May 1907.

BENGALEE,
10th May 1907.

550. Referring to the free fight between the Gurkhas and the Settlement

A brush with the Gurkhas.

Officers in Faridpur the *Bengalee* condemns the former for their gross misconduct and pronounces them to be of low class, licentious, and offensive to the people. It is hoped that Mr. Jack will dispense with their services, as they are objectionable, and their retention will only create constant friction and disturbance in the town as well as in Mr. Jack's own office.

AMRITA BAZAR
PATRIKA,
10th May 1907.

551. The situation in Jamalpur and other parts of new Bengal is described by the *Amrita Bazar Patrika* as the most dreadful position in which any people in ancient

Between two fires.

or modern times have ever been placed. The Hindus having incurred the displeasure of the authorities are now between two fires. Although under British protection, they have been bound hand and foot and made over for punishment to an infuriated Musalman mob. The judiciary no longer check executive high-handedness, and the British Judge and British sense of justice have disappeared from the country. The Nawab of Dacca and several of the East Bengal officials are, under the support of Government, doing all the harm they possibly can to the Hindus. Mollas and Maulvis are also allowed to preach a *jehad* against the Hindus and incite the Musalmans to rapine and plunder, but Hindu volunteers are not permitted to render any protection. Zamindars are being deprived of their gun-licenses and thus rendered helpless. but as their tenants are mostly Musalman, they should exercise their right of defending their own and their neighbours' properties, and import Sikhs, Nepalese or Europeans for the purpose. They should demand gun-licenses as a right, but it will be found that the Sikhs and Gurkhas can with mere *lathies* and swords overawe a Musalman mob. The zamindars of Jamalpur whose cutcheries have been looted are urged to sue the Magistrate and Police Superintendent for damages, as it will at least have the desired effect of exposing matters.

INDIAN MIRROR,
11th May 1907.

552. The *Indian Mirror* doubts the wisdom of the course adopted by

The grave situation in India
and the present attitude of the
Government.

Government to allay the public unrest, and impresses on it that mere employment of force is far from an effective method of dealing with the present situation. It is hoped that good sense will

prevail both among the people and the Government, so that the country may not have to suffer any more. The drastic measures adopted in the Punjab are uncalled for in Bengal, as the conditions prevailing in the two places are quite different.

A BANDE MATARAM,
11th May 1907.

553. The last action of the Minto-Morley Government clearly shows, says *Bande Mataram*, that the bureaucracy will not tolerate the new spirit. It was not suppressed so

The crisis.

long in Bengal because the rulers were not sure of its extent, but now it has not only spread over India but has taken a firm hold in Bengal, and Bipin Chunder Pal's deportation, the suppression of *Bande Mataram*, *Sandhya* and other nationalist journals will only make the fire silent, pervading, and irresistible. In this grave crisis of their destinies the people should not lose their fortitude, but remember that their leaders are mere instruments in the hands of God and that others will replace those who are removed from the field. Greater sufferings are in store, and courage as well as self-possession are needed.

VI.—MISCELLANEOUS.

BANDE MATARAM,
7th May 1907.

554. *Bande Mataram* laments the fact that the Bengalis "do not lift their finger or court death" when seeing their women

Mending or ending.

violated before their eyes. Long subjection appears to have crushed their soul and left them mere corpses, but if the people are so incapable as not to strike a blow even for the honour of their women, they had better be "blotted from the earth than cumber it longer with their disgrace."

BANDE MATARAM,
7th May 1907.

555. In announcing the receipt of subscriptions in aid of the persecuted

Aid for Jamalpur.

people at Jamalpur, *Bande Mataram* points out that the only aid required at present is to furnish people with means of self-defence, so as to prevent the repetition of such

outrages. Those who hold this opinion are advised to contribute without delay to the fund started by the initiative of the people themselves. The response to this call will show how far Bengal has been stirred to its duties by the recent unprecedented calamities.

556. *Bande Mataram* deprecates the action of the Anglo-Indian Press in whitewashing bureaucratic atrocities and accusing the Indian Press of invention and exaggeration

BANDE MATARAM,
7th May 1907.

Gagging the sentinel. whenever it gives publicity to any such news even with all details and circumstances. It is a duty to the people to warn them against all possible dangers to their life and honour, and recent happenings in East Bengal quite justify all that the Indian Press have hitherto done and will continue to do.

557. The alien bureaucracy, realising the true significance of the *swadeshi* movement, is determined, says *Bande Mataram*, to crush it, and unless the people display an equally

BANDE MATARAM,
9th May 1907.

determined attitude they will suffer defeat with little chance of recovery. Before it is too late. The leaders should agree upon the necessity of action, mostly defensive and sometimes offensive if necessary, and the younger generation will be found to furnish materials for the most strenuous struggle. Money can make the very *gundas* who are causing the trouble, stand guard over the disturbed areas. "The country in which the cry of outraged chastity rises day after day unavenged to heaven is doomed to ruin. The Government which permits it and stands looking on smiling and with folded hands, is already doomed by the justice of heaven; it shall pass away and be as if it had never been." And the people will also be doomed, unless they act before it is too late.

558. *Bande Mataram* is not alarmed at the campaign of sedition which is being preached by Anglo-Indian politicians to allay the unrest in the Punjab and Bengal, for if the

BANDE MATARAM,
10th May 1907.

Not a bad thing after all. repressive policy of Government results in altering hysterical speeches and writings to courageous and self-sacrificing action, it will not be a bad thing after all.

559. The *Mussalman* strongly deprecates portions of the mischievous pamphlet issued by some Muhammadan, advising in highly objectionable terms a course of action that

MUSSALMAN,
10th May 1907.

A mischievous pamphlet. means absolute boycott of Hindus by Muhammadans. The author has done great mischief not only to the country but to his own community by creating an anti-Hindu feeling in the minds of low-class Muhammadans, who are likely to perpetrate wrongs for which they will have to pay highly. The pamphlet would, however, have proved useful if it had not contained any anti-Hindu preachings.

560. It is deplorable, says the *Mussalman*, that many people who advocate or preach *swadeshim* are guilty of duplicity and dishonesty by not being at all scrupulous about

MUSALMAN,
10th May 1907.

practising it privately. Although posing as staunch *swadeshists*, they do not hesitate to make free use of foreign-manufactured articles when country-made ones are available in abundance. Many are unable to sacrifice a little luxury for the sake of their country and starving fellow-countrymen. Such divergence between profession and practice cannot be too strongly condemned, and it is hoped that the Indians will realize that their welfare depends upon their becoming true *swadeshists*.

561. *Bande Mataram* shames the Bengalis for tamely submitting to the sacrilege and outrage in East Bengal, where Moslem mercenaries have been let loose on the

BANDE MATARAM,
10th May 1907.

The beast is upon us. Hindu population to crush the new spirit which has assumed alarming proportions. Instead of suffering in silence or merely passing resolutions at meetings, "while Anglo-India, official and unofficial, is busy only with devices to further repress and weaken" the people, the journal urges all India to take up the cause of dishonoured religion and outraged chastity. All Muhammadans are not hired ruffians, and the Hindus should not fear superiority of numbers. There is no use in examining the tiger or the motive of his attack when the beast is upon one. Wisdom then becomes synonymous with courage, and duty lies in defeating the attack. Manly self-reliance only will win the

day, and organized resistance ward off the horrors of outrages, which, rampant to-day in East Bengal, will to-morrow be enacted in West Bengal and elsewhere.

BENGALER.
11th May 1907.

562. The decision of the British Cabinet in allowing the Asiatic Ordinance

The Asiatic Ordinance.

to stand was anticipated by the *Bengales*, which condemns the action of the Liberals in making loud protestations of sympathy for the Indians instead of acknowledging that they had not either the courage or the power to act up to such sentiments. The doctrine of "settled fact" belonging primarily to Conservatism has now been adopted by the Liberal Government, who are really impotent to govern this country according to their enunciated principles, as they are subject to "the downward pressure of the House of Lords, the upward pressure of the permanent officialdom of the Empire, and the lateral pressure of the self-governing colonies." Instead of protecting the Indians, who have built up the prosperity of South Africa, the Imperial Government, after making a brave show of fight, has most ignominiously run away from the contest when the time of action arrives.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITER'S BUILDINGS,

The 18th May 1907.

F. N. WARDEN,

Persl. Asst. to the Insp.-Genl. of Police, L. P.